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GEORGE W. MYERS, PRINTER.

For the Gambier Observer.

"Come unto me, all ye that labour and are heavy laden and I will give you rest."

Oh, Death! they call thee terrible,  
And so perchance thou art,  
To those who tread the path of life,  
Without a burdened heart.

Who journey on through flowery fields,  
With sunshine in the sky;  
The heavens are bright, the earth is fair,—  
Why should they wish to die?

But when the panting bosom strives  
To lift its load, in vain;  
When memory's serpent venom works  
To insidious in the brain;

When, look where'er we will, our sight  
Grows dim with blinding tears,  
And still, above a thorny path,  
A stormy sky appears;

The burning brow would feel it sweet,  
In the cold earth to lie;  
The tolling heart would gladly rest—  
We wildly wish to die.

Oh, Saviour! whose controlling voice  
Bade the vex'd waves be still,  
Subdue our tried and struggling souls  
Unto thy Father's will.

Uphorne by Thee, in patient pain  
The task of life we'll ply;  
And said by Thee, in patient hope  
Await our time to die.

A. B.

Gambier, May 7th.

## THE OBSERVER.

From the Southern Churchman.  
EPISCOPACY.

Mr. Editor:—I was lately permitted to read a letter from a distinguished clergyman to a friend, on the subject of Ordination, which seemed to me to present, with great force and clearness, the view which moderate Episcopalians take of that vexed question. As it is a subject on which the public mind is beginning to be much exercised, and the importance of which is daily more appreciated, the course of events having been such recently, as to compel some of those who deny the obligation of Episcopacy, to acknowledge its usefulness, I thought so condensed and luminous a view of the question, as that letter presented, might, if transferred to your columns, be acceptable to the Church, and useful to your readers generally.—I therefore solicited and obtained permission to make this use of it, and now offer it to you for that purpose:

"I cannot say, any more than yourself, that my inquiries have led me to deny the validity of all other than Episcopal ordination. I fully believe, however, that other ordination is always irregular, and only justifiable so far as Episcopal ordination cannot be obtained but at the cost of something of vital consequence to the integrity of Christian principle. I cannot hold, however, that because the rulers are irregular and perhaps inexcusable, the people are desitute of valid ministrations. But we have no need to settle this question, I think, in ascertaining what form of Church superintendence and what source of ministerial function the Apostles left in the Church. I see clearly the whole essence and distinctive principle of Episcopacy, three orders, and the power of ordaining restricted to the highest, exhibited in the New Testament, not formally, but incidentally, just as the baptism of children and the Christian Sabbath are exhibited, as if it were a matter of course, notorious in the Church, too well known to require a special mention. It followed upon the polity of the Jewish Church, as the baptism of children followed upon their circumcision, or the keeping of the Lord's day upon the keeping of the Sabbath. Hence, we find in the Scriptures the same incidental manner, but so much more plainly to my view, that if it have not scriptural warrant, the others are yet more destitute. It is in the same incidental manner that we find it from the age of Ignatius (the disciple of John) to the Reformation—taken for granted as an institution notoriously universal and of Apostolic origin. Now, when I consider that such was the unbroken chain of Church organization for nearly 1600 years, that if any other subsisted during that space, it cannot be discovered either in the sacred Scriptures or the history of the Church—that if the Apostles did institute a government essentially different, we have the problem to solve, how that Apostolic institution could have been so thoroughly and suddenly laid aside by the primitive Church, and another, directly the reverse taken universally in its stead, so that no one resisted, nor complained, nor doubted—as if the whole Christian world went to sleep Presbyterian and awoke Episcopal—and all forgot they had ever been any thing else, and left not the least record of any surmise that any change had been made. When I consider that nineteen-twentieths of all who profess religion in the world, are under Episcopal regimen, and in a very great majority have never heard of any other; and moreover that if we could assemble the Church from all preceding centuries up to that of the Apostles, we should find that the non-episcopalians would be so few, that they would be as much concealed in the great assembly as a grain of sand upon the seashore.—I am constrained to ask, where is the evidence that is sufficient, in spite of all this, to convince us that the Church of the Apostles was not Episcopal? Or, supposing it only probable that the fountain of this long vast stream of Episcopacy was in the institution of the Apostles, where is the argument of such immense importance, the benefit of such vast dimensions, as to warrant a departure in these times from so large a portion of the present Christian Church, and a total dissent from the known principle of the Church, in all ages of which history treats? Your mind, like mine, is afflicted with the present divisions of the Christian Church. Alas! what would become of Christianity were it committed to its friends? Division abounds more and more—This it is, more than infidelity or po-

pery, that cripples our strength. And why is division so easy—the sin of it so lightly esteemed? Because of the low estimate of the importance of searching antiquity and the Sacred Scriptures for the original draft of the visible Church, and the adhering to that—because of the prevailing idea that the visible Church is whatever any one chooses to adopt; and so that he has the spiritual grace, he need not trouble himself with forms and outward institutions; and again, because in most of the sects, perhaps all, there is so little visibility retained, and what is retained, is so committed to the varying modes, and tastes, and judgment, and fancies, and whims, and tempers, and abilities (as to how it shall be exhibited) of the various individuals who conduct their services, that the mass of people form little decided attachment, to the Church as visibly set up according to certain visible ordinances—but are bound to those things in little else than as they may be attached to the peculiar ways or talents of the minister with whose services they are connected. Change the minister to whom they are attached, and till you substitute something in a minister either similar or equally taking, you take away their attachment in a great degree to the peculiarities of their sect—Hence, the facility with which, under these circumstances, people will often leave the whole frame work of their denomination and join another because they like the minister.

"The remedy of this array of evils is twofold: adherence, on principle, to the ecclesiastical regimen of the ancient Church as a principle, or centre of unity in the present visible Church, and adherence to a liturgical worship, suited to the dignity of the object and the wants of the weak and ignorant, as the fence-work and chain of unity in the visible Church."

Now, my dear brother, it is one of the encouraging symptoms of better things, that these views, both of the evil and of the remedy, are becoming appreciated in quarters from which one would not have expected it.

### WHAT WE MAY EXPECT BEFORE THE LATTER DAY GLORY.

We may expect believers to be so full of missionary zeal as to count no labours in this field any self-denial.

We may expect devout mothers to train up their little ones with a perpetual reference to the conversion of the world. They will lay the infant's finger on Christ's great command and pointing to the dark map of the earth, say, *My son, here is thy work!*

We may expect ministers of the gospel to urge upon all their hearers, without exception, their personal privilege of being (not simply contributors, but) co-workers with God, in this blessed undertaking.

We may expect to see theological students educating themselves, not for this city or that city, this field or that field, this controversy or that controversy, but for the whole world; and not daring to forestall the indications of Providence by engagements or alliances, which would hinder them if they desired to go to the Pacific isles, or to Africa.

We may expect to see Christian communities more interested and excited by news from Christ's kingdom, than men of the world now are by wars and rumours of wars.

We may expect to see whole churches roused by the mighty appeal of the word of God, rising as with one heart, and offering themselves joyfully to this work; those who are fit to be sent, to go, those who ought to remain, to yield their substance to the labour of love.

We may expect to see merchants, and mechanics, and farmers, and men of learning, and men of inherited wealth counting up their gains not for themselves or their families, but for the work of the Lord.

We may expect to see young men in colleges and schools, ardently pursuing studies which may fit them to interpret the world of God to people of every nation.

We may expect to see vessels loosing from our quays, freighted with the gospel, and manned by pious crews, who shall carry to remote countries the saviour of Christ's name.

We may expect volunteers in this war, as we find them in worldly causes. And as we find hundreds ready to enlist on doubtful enterprises, when the banner of liberty is unfurled in foreign lands, so we may expect to find hundreds offering themselves willingly "to serve as soldiers of Jesus Christ."

We may expect men of talent and wealth in the bloom of life, going singly, and without seeking patronage, to propagate the gospel in foreign parts, just as we now see the same thing taking place every day in the selfish concerns of commerce.

We may expect to see our monthly concerts for prayer thronged with warm-hearted worshippers, panting for tidings from the harvest of unconverted nations, praying for Christ's coming and rejoicing together at the establishment of his kingdom.

We may expect the Bible to become more truly then ever, the book, the one book of Christians; that it will be more studied than ever before, and more than all other writings and that other works will be valued in proportion as they are nearer or more remote with respect to the Scripture; in proportion as they explain or corroborate the word of God.

We may expect, in consequence that pious mechanics, plain disciples, will so grow in Christian knowledge: that when they journey from place to place, they will be teachers of the gospel. Thus a tent-maker and his wife were to Paul "helpers in Christ Jesus." (Compare Acts xviii. 1—2. Rom. xvi. 3, 4.)—S. S. Jour.

From the London Evangelical Magazine.

### THE POPE'S POLITICAL POWER A DEAD LETTER.

The Pope has been sadly cast down of late at the reduction of his foreign, or rather political jurisdiction in Spain where he so long maintained his sway after all the other governments

of Europe, Portugal not excepted, had renounced the fiction of his dominion. In a document forwarded to his clergy in Spain, his Holiness has declared all the proceedings of the Spanish government in reference to ecclesiastical affairs "null and invalid." The Pope's original address, called an Allocution, which bears date, Rome, the 1st February, 1836, was seized by the governor in the archiepiscopal palace of Toledo, on occasion of the death of the late archbishop. It is an important, though amusing document. Passed "in Secret Consistory," it will proclaim the folly and weakness of the papal See to all Christendom, and render the Pope's power to dictate even in Catholic states the laughing stock of the civilized world. His Holiness in utter despair of controlling outward events has betaken himself to a course which will prove harmless to every one but himself, and the poor deluded beings who can imagine that it possesses any real efficacy. He thus addresses his clergy met in secret consistory and all others concerned; After denouncing the powers, in ecclesiastical arrangement, church property &c., assumed by the Spanish authorities he concludes in the following ridiculous terms; "In the meantime on the return of the solemn commemoration of that sacred day on which the Virgin Mother of God entered the temple to place in it the only begotten Son of the Heavenly Father, the Angel of the Testament, the Peaceful King, so long expected on earth, we vehemently exhort so many of you as are here present, the sharers of our grief to approach her supplicatingly, and, joining in prayer with us, implore her aid in the affliction of the Church, that through her, to whom it belongs to destroy all heresies, our differences being removed and our disturbances appeased, the Daughter of Zion, when peace and tranquility have been restored, may lay aside her grief, may throw away her filthy rags, and clothe herself in the raiment of rejoicing."

The conclusions are equally deducible from the Pope's allocution. 1. That his Holiness is as fond of political power in the nineteenth century as his predecessors were in the fourteenth or fifteenth; and 2. That the kings and governments of Christendom have determined to manage their own affairs without his help.—Bulls and prayers to the Virgin may be multiplied by thousands, but if the power to enforce them and the disposition to believe in them, have passed away, they will be regarded much as waste paper, or a Christmas carol.

### GONE BUT NOT MISSED.

A member of the church, having taken "his wife and his children, his men servants and maid servants and all that he had," journeyed to that Canaan of our days, the West. There is something melancholy in the idea of parting with those we have long known. And I had, I confess, some sombre feelings, as I saw the goods packed; the horses tackled; and finally the whole company actually in motion and passing onward and out of sight.

Now about that man. He sustained, among other relations, a relation to Zion. Friends and relations wept as they bade him farewell!—They felt their loss, and their loss was real. But did Zion weep? Had she sustained any loss? He had not advanced her interests. He had indeed contributed to swell her numbers by a personal profession, but he brought no increase to her moral powers. She had gone through her trials without his sympathies and he had contributed nothing toward brightening the day of her prosperity. His departure is the removal of a pillar from a fabric to which it had been no support. There are as many family altars as if he was here. There are as many at the social meeting. There is as much done to bring sinners to repentance, as much to promote spirituality among the people of God—Why then should Zion mourn his loss? Break off the living branch, and you will see the tears of regret upon the wounded trunk. Break off the dead branch and there are none!

But there are disciples who, when they are gone are missed and that in no enviable sense either. The pastor will have fewer trials; the brethren less occasion for sorrow over an unworthy brother, and the ungodly will miss them. A rod with which they had scourged the cause of piety is out of their hands. Now they must fatten on his remembered faults, "Unsavoury dole."

The case is still more mournful, if at the place of burial, you are compelled to think or to say, "gone but not missed." How melancholy such a strain as this! "We do not miss this buried disciple from the ranks of the active and enterprising in the cause of Christ, for he never was found there. His absence diminishes the number of attendants on no special Christian privilege; the ungodly have lost nothing on the score of deep and affectionate interest in their welfare; for this buried disciple had never manifested this. No star has fallen from our moral firmament. He did not shine when with us, and now that he is dead and a numerous circle weeps around his grave, still the church of God is not a mourner. If she writes the true inscription on that "monumental stone," she will write, "GONE BUT NOT MISSED."

Disciple! I trust I have not sped this arrow through the desert air. I trust it has reached your bosom, if your moral character make you a fair mark. Would the church of God be compelled to write the caption of this article against your name if you were gone to some distant region or were gathered to your fathers? Must she feel in view of the barrenness of your life that she had sustained no loss? This tells a dreadful tale!

Disciple, by your devoted piety, write your own epitaph on your pastor's heart; on the bosom of the church—on the hearts of perishing men blessed by your agency; so that Zion on earth as you leave it shall say, "Gone, missed, mourned," and Zion on high as you enter it shall respond, "Arrived, saved, and blessed forever!"—Bos. Rec.

### TREATMENT OF CHILDREN—GOOD PRINCIPLES MISAPPLIED.

Dr. Dick, in addition to what we have mentioned in our former notice, enumerates among the circumstances that have a tendency to impede the education of the young, or to render it disagreeable and irksome, the following; a want of ample accommodation, and of convenient school furniture; too long confinement in school without exercise or relaxation; undue severity, and the want of a disposition to bestow commendation where it is due: hurrying pupils too rapidly from one book to another, and the teaching of several branches at the same time. On each of these heads the author enlarges.

He then proceeds to offer a series of strictures, doctrines, and hints, on the whole detail of education; combining that of the body, the mind and the heart. He begins with the very commencement of infant life, and traces the gradual acquisition of ideas and experience.—Under the head of "the physical education of infants," (Dr. Dick falling into the common error of using physical to express bodily,) he treats of the food, exercise, health, &c. of children, and, to exemplify his idea of the proper mode of dressing a child, introduces an engraving which the artist has contrived to make any thing but commendatory of the author's plan.

The moral instruction of infants should commence, according to the book, by early establishing "an absolute and entire authority over the child." On this point Dr. Dick adopts the extreme theory, against the adoption of which parental feeling is a stronger protection for the infant than argument. Many of the most popular works on this subject give advice to parents from which nature recoils as cruel and irrational. The employment of violence on infants under a year old, may "establish the authority" of the parents, as authority is established over a brute, but it is done at the risk of the dominion of filial affection. Yet to this crisis parents are apt to be drawn by adopting the principle that their will must be taught to be absolute law, even to the infant who cannot articulate. There are some narratives of exploits in this line, published in modern works on education, which cannot be read without a shudder.

Dr. Dick is not only in favour of this system in the extreme to which we refer, but he recommends the tantalizing of children by way of securing their more complete subjugation, and quotes with approbation the advice of a distinguished name, that "as soon as children begin to show their inclination by desire or aversion, let single instances be chosen now and then to contradict them." That is, if a child is delighted with some particular play-thing, let it be suddenly taken from him, and this process he repeated without any regard to the tears of the child, till he is taught to submit unconditionally to the will of his parent. A surer recipe for making an evil temper and an unreasonable disposition could scarcely be found, than such trifling with the feelings of an infant. The well-known incident of Cecil and his child's beads is quoted by Dr. Dick, "as an experiment of this kind." But in that case, it was not a mere unmeaning caprice to try a child's temper. The object of Cecil was to illustrate the meaning of faith to a mind capable of understanding the mode of explanation, and in due time his purpose and his lesson were explained together. This solitary experiment was very different, therefore, from the repeated and interrupted "temptings" of which our author approves.

This part of the volume, however, abounds with excellent advice to parents on the importance of being reasonable in their commands, and expressing their kindness and affection, the duty of administering reproof without anger or violent words, the sin and evil consequences of making threats and promises which it is not intended to keep; the evil of incessant fault finding with children; the danger of exciting their vanity; and the importance of speaking the strict truth to them at all times. In connexion with the last point the author quotes Mr. Abbott's case of the child who was induced to take medicine, although he was plainly told it was very disagreeable, by kind argument, when the falsehood of his mother, "that it was not bad," had no effect to persuade him. This case, too is pushed too far. It is morally wrong to deceive a child by telling him that what is nauseous is pleasant, but regard to truth does not require that a child should be told, as the gentleman in Mr. Abbott's anecdote said, that "it tasted badly," "I should not like to take it." "I presume you never tasted any thing much worse," "It is very unpleasant," &c. It would be enough to tell a child that he has medicine to take, and we see no crime in offering a sick infant something pleasant as an inducement to swallow a disagreeable dose. We introduce this rather as a specimen of the needless refinements to which a good principle may be stretched.—Sunday School Journal.

From the Church Advocate.

How unfortunate it is for the church and for the world that so few of us make personal application of the precepts of the Bible. We are too apt to imagine that our neighbors only, or persons of whom we know little or nothing, are guilty of violating the divine law or omitting to do what this law plainly requires. This self-complacency is at once dispelled when we compare our "thoughts, desires and affections," with the spirit and tenor of the laws of God: but the difficulty consists in persuading men to make the comparison. Pride and self-love are of spontaneous growth and often wage war with the conscience which requires a "walk and conversation" consistent with our professions.—This fact should be carefully remembered by all men especially the "household of faith;" for in addition to the all-seeing eye of God the eye of man is upon us, and our derelictions from duty and irregularities of living are, alas! too often, not attributed to our degenerate condition and departure from "original righteousness," but to

some defect in religion, or the excessive strictness of its author.

Our duty to our neighbor occupies a prominent place in the scriptures, and yet how many Christians are in the habit of speaking disrespectfully of each other: often questioning even motives!—How many Christians are in the habit of lulling their consciences to repose, when they have added money only to the Lord's treasury! How few Christians give their hearts and affections to God as required! How few visit the "high-ways and hedges" seeking the needy, comforting the distressed, and pouring "oil and wine" into the wounds of the sin-sick soul!

We see Sunday-schools languishing for want of teachers, jails, and similar establishments unvisited by Christian benevolence; the widow and orphan left to the mercy of chance, the naked and hungry without the wherewithal to clothe and feed themselves; and especially we see two and a half millions of human beings among us—yea, in our very midst—for whom we care nothing, (judging the tree by its fruits,) because climate and other circumstances have made their skins black, though it is universally conceded that their moral faculties are improvable—that they are destined to an eternity of joy or sorrow in a world to come. Would these things be so if we realized the extent of our religious obligations?

The Rev. Mr. Johns, of Fredericktown, Md. recently passed through our city, and caused us to hope better things of other sections of our country. His parish educates 75 indigent children gratuitously, in their school, for that purpose. He has service ever Tuesday night for the benefit of the negroes—among whom he has thirty communicants, and a congregation of attentive hearers. By means of four coloured wardens he ascertains the condition of each and all his coloured flock; visits them, using this office to lessen their embarrassment—to minister to their necessities.

Neither Mr. Johns, however, nor any other clergyman, can accomplish a mighty work, without the active co-operation of the laity.—Every man can and should do something towards evangelizing the world. The laity must bestir themselves; they must cultivate a self-denying spirit, and engage in works of disinterested benevolence, ere the church can be clad in her beautiful garments. If each layman would devote even Sunday to his Lord and Master, our Sunday-Schools could be easily supplied with teachers, our jails reached by Christian influence, the hungry fed, the naked clothed, the sorrowful comforted, the vicious reclaimed, yea, and the mind of the benighted African directed to the cross of a crucified Saviour; then might the conscientious heart examine itself without experiencing those harrowing stings of conscience, which all must feel who know, but do not the will of their Father in heaven.

A LAYMAN.

Louisville, April 11th, 1836.

From the Colonial Churchman.

### FAMILY DEVOTION.

Family prayer is a privilege as well as a duty. It has been truly remarked that "the aged and the young, the parent and the child, the master and the servant on their knees before the God of heaven and in the presence of each other, forgetting, for awhile, the one his inferiority, the other his pre-eminence, and only remembering so much of their mutual relation to each other as may unite them more closely in supplication to their common Father,—such a group, and such an occasion; must kindle zeal in the most languid bosom, and communicate warmth and spirits to the coldest heart." Like the chamber of the dying Christian, this scene is "privileged beyond the common walks of life." The Most High will not disdain to visit such a habitation; "I will dwell in them and walk in them; and they shall be my people and I will be their God." "Them that honor me, I will honor." And surely the children of such a family will not lose their portion of the hereditary blessing: "Their sons shall grow up as the young plants, and their daughters be as the polished corners of the temple."

But the advantages of this venerable custom deserve to be more fully stated. Most of them may be comprised under religious instruction, domestic government, family union and public peace. That it is the duty of the Christian to convey religious instruction to the several members of his household, cannot admit of a doubt. And surely no general medium of communication for this purpose can be selected with a greater probability of success than family worship. The perusal of the Scriptures should, of course, form a conspicuous part of this duty, and probably, as far as is practicable and expedient in a regular series and order. An opportunity is thus afforded for those of a family who have little leisure, and, perhaps less ability or inclination to read for themselves, to acquire a familiarity with the general tenor of the world of God, parts (and but parts) of which they hear explained from the pulpit. There is something so gentle, so free from embarrassment; and yet so forcible in these daily lessons when suitably conducted that the dullest understanding, we might hope would at length be penetrated and the hardest heart softened.

A second advantage was the facility afforded by it in domestic government. It tends to impose a constant check on the bad passions which may be ready to arise in any individual of the household. The instruction thus daily afforded to the members of the family respecting their relative duties and responsibilities, will, under the blessing of God closely connect itself with the suppression of sinful desires and vain purposes. It will tend to bridle frivolous conversation, to sober the excesses of intemperate mirth, to smooth down the roughness of temper, and to banish whatever is morose and gloomy from every brow. Such, at least is its tendency as far as its beneficial effects come into due operation. And with what ease may a parent or mas-



tergovern where children and servants approve the command as reasonable, and have learned and loved to obey—not as unto man, but as unto God.

Another benefit resulting from this duty was its tendency to unite the various members of a family, and to inspire mutual confidence and love. Religion which is confessed the best bond of union in larger communities, is likewise so among the individuals of more confined circles. A degree of friendship is almost necessarily generated by this daily assembling of the members of a well-regulated household—brothers and sisters, the domestics and visitors—independently of those frequent allusions, which occur in reading the Scriptures and addressing our great common Parent, to the community of their wants and hopes and joys.

So forcibly do these considerations strike my mind, that I cannot but adopt the sentiment, that "if the existence of God and the immortality of man were equivocal, if death and judgment, heaven and hell, were as doubtful as they are sure,—yet family worship would possess such recommendations as no prudent man would think it wise to oppose, and finding the order and integrity, the submission and the good will and the fidelity of servants, the love of children, and the union of all springing from this duty we should still be gainers by assembling our families for the offices of prayer and praise, though it were even ascertained that prayer should be fruitless and praise superfluous.

For the Gambier Observer.

#### THE THIRTY-NINE ARTICLES. DR. BEECHER.

In his recent work—*Views in Theology*—Dr. Beecher devotes a few pages to the subject of creeds; and in noticing those of the Reformation speaks of the Thirty-nine articles of our Church in these words. "The Thirty-nine articles have held the Episcopal Church through all her periods of declension, adversity, and change; and though once almost a dead letter, are now powerfully instrumental in her glorious evangelical resurrection." We wish Churchmen would think of this matter more than they do. To how many of us are the Articles "a sealed book," because of our unwillingness to come to the careful and serious perusal and study of them, in connexion with the Oracles of Truth. They are a precious legacy from our forefathers, which should be highly prized, but at the same time diligently used. They are not for ornament merely, but for service. And just in proportion as they are so regarded, may we expect, by the blessing of God, to behold the "glorious evangelical resurrection" of our church advancing to its consummation.

X. H.

For the Gambier Observer.

#### SCRIPTURE ILLUSTRATION.

For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Matt. v. 45.

The following similar passages from oriental and classical writers are given by commentators.

"Be like the trees," says a quaint, yet beautiful Persic Epigram, "which impart their shade and their fruits to every traveller; to those even, who assail them with sticks and stones."—And Seneca: "If thou wouldst imitate the gods, bestow benefits even upon the ungrateful: for the sun rises upon the wicked; and the seas are open to Pirates."

"Gratitude is not shown to me: what shall I do? Act like the gods,—the most excellent example thou canst follow,—who began by heaping favours on the ignorant; who persevere in heaping them on the ungrateful."

LECTOR.

From the Journal and Luminary.

#### JOHN WESLEY'S CALVINISM.

The following anecdote is found in the Preface to Mr. Simeon's *Skeletons*. The "young minister" alluded to, was Mr. Simeon himself. "A young minister, about three or four years after he was ordained, had an opportunity of conversing familiarly with the great and venerable leader of the Arminians (Mr. Wesley) in the kingdom, (Great Britain) and wishing to improve the occasion to the uttermost, he addressed him nearly in the following words: 'Sir, I understand that you are called an Arminian, I have been sometimes called a Calvinist, and therefore I suppose we are to draw daggers; but before I consent to begin the combat with your permission, I will ask you a few questions, not from impertinent curiosity but for real instruction.' Permission being very readily and kindly granted the young minister proceeded to ask, 'Pray sir, do you feel yourself a depraved creature, so depraved that you would never have thought of turning to God, if God had not first put it into your heart?' 'Yes,' says the veteran, 'I do indeed.' 'And do you utterly despair of recommending yourself to God by any thing that you can do; and look for salvation solely through the blood and righteousness of Christ?' 'Yes, solely through Christ.' 'But, Sir, suppose you were at first saved by Christ, are you not somehow or other to save yourself afterwards by your own works?' 'No! I must be saved by Christ from first to last?' 'Allowing then that you have first turned by the grace of God; are you not now, in some way or other to help yourself by your own power?' 'No.' 'What then, are you to be upheld every hour and every moment by God, as much as an infant in its mother's arm?' 'Yes altogether.' 'And is all your hope in the grace and mercy of God, to preserve you unto his heavenly kingdom?' 'Yes, I have no hope but in him.' 'Then sir, with your leave, I will put up my dagger again, for this is all my Calvinism: this is my election—my justification by faith, my final perseverance; it is in substance all that I hold, and as I hold it; and therefore, if you please, instead of searching out terms and phrases to be a ground of contention between us, we will cordially unite in those things where-in we agree.'

From the Christian Secretary.

#### AN EXTRACT.

Mr. Editor.—The following is from "Montgomery's Lectures on General Literature." I was much edified by the relation, and have thought it worth placing before such of your readers as do not happen to possess the work.

"Two Mongol Tartars, chiefs from the borders of China, some years ago came to St. Petersburg to acquaint themselves with the learning and arts of Europeans, bringing this recommendation, that they were the best and most sensible men belonging to their tribe. Among other occupations they were engaged to assist a German minister, resident in that city, in a translation of St. Matthew's Gospel into their native tongue. This work was carried on for months, and day by day they were accustomed to collate with the minister, such portions of the common task as one, the other, or all three had accomplished. In the course of such collations they would often ask questions respecting circumstances and allusions, as well as doctrines and sentiments contained in the book, which, to be faithful interpreters, they deemed right to understand well for themselves, beyond the literal text.

"On the last day, when the version was presumed to be as correct and perfect as the parties could render it, the two chiefs sat silent and thoughtful, while the manuscript lay closed on the table before them. Observing something unusual in their manner, the minister inquired whether they had any questions to ask. They answered 'none,' and then to the delight and amazement of the good man, who had carefully avoided every thing like proselyting them, they both declared that they were converts to the religion of that book. Such their subsequent history proved them to be. The elder of the two made these observations, which the younger confirmed. Said he, 'we have lived in ignorance, and have been led by blind guides, without finding rest. We have been zealous followers of *Shakshamani*, (the Poet of the Chinese,) and have studied the books containing them attentively, but the more we studied them the more obscure they appeared to us, and our hearts remained empty. But in perusing the doctrines of Jesus Christ, it is just the contrary, the more we meditate upon his words, the more intelligible they become, and at length it seems as if Jesus Christ were talking with us.'

From the Episcopal Recorder.

#### CHARACTER OF DR. BEDELL.

The following is an extract from the accurate and faithful delineation of the character of Dr. Bedell, by the Rev. Thomas Snow, in his introductory essay to the London edition of the memoir.

"In the life of Dr. Bedell, what we see is the result of divine teaching in a life wholly devoted to God, in which sobriety, humility, zeal, faithfulness, order, charity, wisdom, and true churchmanship, are blessedly combined in a ministry of uncommon usefulness.

"Throughout the memoir, we see less of the man and more of the minister of God in his constant work, than in any memoir that I know though his health was exceedingly infirm, we have no description of his illnesses—though his mind was sensitive to the highest degree, and the opposition to him very considerable, we hear nothing of his personal sufferings,—but we find him labouring constantly for the Lord as if none of these things could move him, and as if obedience to God and a crown of glory were the constant objects of his solicitude.

"At what time, and in what manner, his infirmities and trials pressed upon him, we are not told, for his biographer has written his history as he would have wished to have it written being peculiarly reserved in giving details of himself, from the habit of devoting himself so fully to the consideration of others. Dr. Bedell is introduced to us as mercifully preserved from vice in youth; as amiable and generous, highly endowed and attractive, and eminently obedient to his only living parent; but considerably under the influence of a love of the world.

"With what views he entered into the ministry we are not informed. He was remarkably averse through his whole life to the communication of his own feelings—but as his views of divine truth were not clear, and his heart not fixed, he is said to have looked back with sorrow and shame on the inconsistent state of mind with which he had approached the sacred office. There is evidence, however, that Dr. Bedell began his ministry with some seriousness and prayer, and proof abundant that he gradually advanced in the knowledge of the truth, and attained to that entire devotedness to God, which every man should solemnly implore from God when set apart for the ministry, and for which he ought to wait, though it were for years, rather than be ordained without it. We find him when his views were cleared, and his heart enlarged, wonderfully visited with the divine blessing, in the conversion of multitudes—in building up an united flock in the faith and imitation of Christ—in gathering thousands of children into schools, and watching over them as a father in God to them—in supporting public institutions for the extension of the knowledge of the Lord—in providing all the comforts of life for his aged father and his sister—in walking, together with his wife, in all the ordinances of the Lord blameless—and in promoting love and harmony amongst all Christian people. His whole life, after the time of the deepening and enlarging of his views of divine grace, appears to me so instructive and exemplary, that I earnestly hope a great benefit to the Church may result from the publication of this memoir of it. It is calculated to show the lovers of order, how deep and powerful a zeal may be exercised without any infringement upon the order that they love, and to show the zealous, what large success in every thing their hearts can desire, may be attained, whilst strict, order, and discipline are steadfastly observed.

The sobriety of Dr. Bedell's life appears to be amongst the most remarkable features of it; one cannot fail to be struck with this throughout the volume before us. In the most exciting moments he is always sober, but always labouring for God, and awake to avail himself with the deepest seriousness of all passing events—for instance—when the cholera made its appearance at Philadelphia, he does not magnify the awful fact, nor endeavour to increase men's fears and terrors, but he rather endeavours to allay these, that reason and reflection may be exercised; and then soberly and seriously to exhort his flock to prayer and humiliation,—to activity in Christian duty,—and to a reliance on the sure salvation of the Lord Jesus. And again, during those seasons of re-

vival, which were frequent in his congregation, the sobriety of his mind is more remarkable than any thing, and I can scarcely imagine that a spiritually-minded minister could read the allusions made to these blessed seasons, without being encouraged to pray, and look for, and hope for similar revivals in his own Church, or without at least having his mind divested of all prejudice against such 'American revivals' as are spoken of in this book.

"The humility also of the subject of this memoir is manifest throughout. Whenever he was blessed with success, thankfulness to God seems to be his chief emotion. All glorying seems to be excluded; both from his judgment and his heart. In a letter to his wife, when mentioning that every day he was hearing of persons who were under serious impressions, he says, 'Let these remarks be between ourselves, and let God have all the glory: for God alone can give the increase.' And when speaking of the great enlargement and prosperity of his schools he seems truly to feel that these blessings were effected by the wonderful providence of God. He is not conscious of any extraordinary effort on his part, or of any thing except that of falling in cordially with the evident leadings of God himself. It was safe for one so humble as he was, to be rendered so successful; God could prosper his labours without injuring his soul, because he knew and felt that he was nothing but an unprofitable servant, and that whatever good is done, God is alone the doer of it.

"His zeal was manifested by labours most abundant, and most unostentatious, in Sunday schools for the poor, in Bible classes, in visits to his flock, in preparing the young for confirmation, and others for the sacrament of the Lord's Supper, in deeply considering the causes of spiritual declension in individuals, and then laying these before them in letters of argument and affection; in reproving, rebuking, exhorting with all long suffering and doctrine." We find him with more than a thousand children in his Sunday school, and with seventy-five gratuitous teachers over whom he watched with wisdom and unceasing diligence and prayer. Nothing has struck me as more encouraging and more entirely imitable by ourselves if we had but his grace, than Dr. Bedell's labours amongst the young, with whom he was not content with teaching them the forms of worship, and the letter of Christian doctrine but aimed at securing their hearts for God before the world had fixed its talons into them. He was blessed in this aim; numbers now living hold him in their heart's dearest remembrance for it: and the beautiful instance of that boy mentioned, who, before a fearful operation prayed for patience, then for his mother, and his sister, and the Sunday school, and then yielded himself up to his suffering, saying that he was happy, as feeling that he loved all mankind, shows us the holy character of the religion which he had imbibed.

"His faithfulness was shown not only in his public ministry of the word, but in his watching over all his flock. This is exemplified in the letter which he sent to each individual who was about to leave the city, and to be separated from the usual means of grace, and to be exposed to new temptations. In these letters his advice with respect to travelling, and the observance of the Sunday, and the danger of neglecting prayer and meditation, and of mixing with the world under new circumstances, is so admirable, that it will, I doubt not, be read by many with advantage. His reproofs likewise, were conveyed by letter, whenever they appeared needful, and in a manner so delicate, yet intelligible, that whilst they showed him to be the faithful overseer, as well as pastor of his flock, one feels on reading them that it would be almost impossible that they could alienate.

"And then his charity was beautifully displayed in his conciliatory deportment towards those who were not Episcopalians; and between whom and the members of his Church there had been much animosity before his time. By his meekness towards all men, numbers were drawn to attend to his holy ministry, and through it, those who had been before divided, were brought to feel that a spirit of bitterness was of no more value to the persons that entertained it, than to those against whom it was exercised.

"He was entirely steadfast in his principles; had no doubt in his own mind with respect to them; but he did not feel that he was authorized to act towards those who differed from him on the important subject of Church order and Church unity, as if himself were infallible: he united therefore with them in Christian friendship; and believed that he had brethren amongst such, whom he would have gladly won to entire unity in externals, as well as in spirit; if he could have done so by argument, and by the word of God, and by love unfeigned, and by his example, but with whom he would still continue to unite in friendship and in doing good, so long as it should be possible, even though the desire of his heart respecting them could not be fully realized.

"Dr. Bedell was devotedly attached to the principles of the Church of which he was a minister: peculiarly exact and regular in the discharge of all her services: walking in the old paths of primitive order, and according to the early usages of the Apostolic Church. This was exemplified in the consequence he attached to the rite of Confirmation, in the preparation for which, according to the plan of the Episcopal Church; he was successful and blessed beyond any person I ever heard of.

"Through the scandalous carelessness and irreverence with which in the last century the rite of Confirmation was frequently observed in this country, that unspeakably important service was worse than nugatory to those who outwardly conformed to it, and was treated with great contempt by Dissenters. But of late years the face of things in the Church has been greatly changed, and the reasonableness of the requirement that Christians should consent to their baptism is more felt, and the labours of the clergy and the charges of the Bishops, when the young are called upon to set their seal to their baptism unto Christ in their own persons, have been signally blessed of God. The study however, of the proceedings and spirit of Dr. Bedell, in his devotedness to this part of his work, may be most edifying and encouraging to the clergy in all countries.

"Dr. Bedell's attention to the young commenced in their infant schools, and was continued until the time when they were judged ad-

missible to confirmation. His arrangements for that rite, and his lectures to the candidates who were about to submit to it, are referred to by a person who had been confirmed under his guidance: and the recollection of the holy influence that pervaded the whole assembly on the Sunday when he gave the concluding address to the young candidates fills his heart with praises and thanksgiving to the Holy Spirit whilst he writes. About fifty candidates for confirmation were present, the confirmations being annual; and there was reason to hope that in every case they were about cheerfully, deliberately, and without reserve to dedicate themselves to the service of God.

"Although the ministerial life of Dr. Bedell is that which is chiefly presented to us in this memoir, when the hour arrived that his public work was done, the dying Christian is presented to our view, and his heart laid open to our inspection. Then all is instructive still, edifying and solemn to the greatest degree, and we see him glorying only in the cross of Christ, and overcoming the last enemy through the blood of the Lamb and the word of his testimony. The introduction we have in these scenes to his wife, shows what a blessing God had granted him through life in her fellowship and the narrative she gives of his last hours completes the interest of this memoir, the publication of which may, I trust be very beneficial to the Christian Church. I hope it may be so, both to Dissenters from us, and to ourselves.

"At this critical hour the clergy of the United Kingdom have need of every help to lead them to that devotedness to God which is sure to secure his protection. The chastisements of God with which they have been in some places visited and in all places threatened are rather tokens of his mercy than of his intention to destroy us at the moment when we are striving to serve him in simplicity and in love, and associating to pray for an outpouring of his Holy Spirit, that we may be enabled to do so according to his word. If such a religion as that of the true churchman, whose life is here related, were generally sought after by us in sincerity, in penitence, and in prayer, it would certainly be attained from the God of all grace, and the danger of the church would be overpassed. And because this memoir exhibits a religion so sober yet so fervent—so humble, and yet so effective and so entirely free from any thing that can reasonably offend, I think it may be put by any clergyman into the hands of a brother in the ministry as a book both safe and powerful, and calculated to assist in the duty we owe to each other to strengthen each other's hands for the Lord's work.

"Having had the opportunity of reading the following work before its publication, I recommend it earnestly to the public, and pray that he, who being dead, still speaks in it, may still be, through it, a blessing to mankind, and help us, through evil report or good report, to live for the Lord and to follow him as he followed Christ.

St. Dunstan's, August 12, 1835.

From the New Orleans Observer.

#### INTERCESSORY PRAYER.

We all have influence over others. It is impossible to live without dispensing good or evil by our example, be our sphere of action wide or contracted. Upon those connected with us by ties of affection, we have much influence; and the more earnestly we strive after excellence ourselves, the firmer hold shall we most certainly acquire upon their esteem and love. Oh! what a motive does this furnish to the Christian to press forward in piety and virtue.

But, great as our influence may be, there is a point beyond which it cannot extend. How often does the sincere believer behold friends dear as his existence, amiable, honorable, kind, and ever ready to make some sacrifice of taste and inclination to please him, who will conform to the external requirements of religion, contribute to its support, and acknowledge its value, yet still are contented to remain at a fearful distance from God. We can indeed prevail upon our friends and children to come to the house of prayer, but we cannot breathe into their hearts the spirit of supplication; they will accompany us to the sanctuary, and stand with us in the presence of the Eternal, but we cannot remove from their eyes the veil which hides from them His glory. What Christian heart but deeply, painfully feels the force of this truth! How often, amidst prosperous circumstances, enjoying peace in his own heart, has it been embittered by the continued indifference of a valued friend; even while conscious of a firm, a safe hold of the Redeemer himself, how has his soul trembled at the contemplation of the appalling danger of that beloved one who lives without God: how often has he been tempted, with Moses, to forget his own interests, and in the pressure and anguish of his spirit, to say with him, 'If now thou wilt forgive their sin; but if not'—but there the heart has faltered. What, then—when burdened with this anxiety, and with a sense of our own helplessness—what is our resource? The Bible, in this, as in every other distress, hastens to our relief; it tells us by an inspired apostle, 'pray for one another.' We are permitted and encouraged to intercede for our friends; and it is of this privilege, and of our ground of hope in availing ourselves of it, I would speak. It is unnecessary to urge the duty, every true Christian knows, that as regularly as his petitions ascend for himself, are the interests of his friends remembered, the name of a loved companion, a dear child, a brother, a sister, or a friend, day by day is breathed into the ear of heaven, with earnest entreaty; and the believer feels it not only to be his duty, but his endeared privilege—his best consolation, thus to plead for them before God. The command to pray for each other might seem sufficient warrant, but so weak is our faith, so infinite the value of the blessing we ask, (it is the life of the soul,) that we seek for still further encouragements, and we find them in numerous instances recorded, of successful intercession, in the Old Testament, and in our Saviour's conduct as exhibited in the gospels. The eighteenth chapter of Genesis is not richer in beauty of composition, than it is abundant in consolation to the Christian, it is an unrivalled picture of the simplicity of primitive manners, of oriental hospitality, of humble faith in God, of persevering, disinterested prayer, and of the merciful condescension of the Almighty, not only in communing with a being so frail, even

"dust and ashes," but in accepting his prayers. In like manner, when the father's heart gushed out in that short but fervent plea, "O, that Ishmael might live before thee!" the gracious answer was, "I have heard thee." In that gloomy hour, when the sea, swelling before them, and armed enemies in their rear, Israel seemed to human eyes, beyond redemption, then their chief interceded for his people, and though he uttered no audible prayer, the supplication of his heart pierced the heavens: "Wherefore criest thou to me? let Israel go forward." In a still darker hour, when they had relapsed into shameful sin, and the anger of God lowered in awful vengeance over them, their faithful leader still pleaded for them, and again was heard. The whole history of that nation is filled with instances of successful intercessory prayer.—Esther knew its value, when she desired the prayers of her people in her behalf, that she might be strengthened to plead their cause before the haughty despot of Persia. When Daniel was interceding earnestly for his enslaved countrymen, even while he was yet speaking the heavenly messenger was sent to convey an answer of peace.

If we turn to the New Testament, we are at once struck with one fact—of all the multitude who pressed to the Saviour with their various sufferings, not a solitary instance is recorded in which he refused his aid. Many led blind friends, some carried helpless friends, others came with strong faith and pleaded for friends at a distance: the father prayed for his "little daughter," too young to know much of the Saviour—the mother, for the child deranged by her terrible affliction—yet all were healed, no prayer was offered in vain. Are our friends spiritually blind—are they morally helpless—are they at a distance from Christ, unaware or unheeding that we are entreating mercy for them—are our little ones too young to comprehend the full importance of religion; and with such inducements, can we hesitate to pray for them, to plead in his spirit, who said, "If thou but lay thy hand upon her she will live." It may be said that these were bodily ills which were thus relieved. They doubtless were.—But did the compassionate Son of God show mercy to physical suffering, and will he not pity the maladies of the soul? Would he be the voice of prayer, rebuke a disease, and will he not, at the voice of prayer, deliver from sin?—Is he not our own gracious intercessor in heaven, and will he reject the humble intercession of His people for their friends?

When the late Thomas Scott was laid on his dying bed, and was reviewing his life, he observed, that of all his duties he had failed least in that of intercession. Mark the fruits of that fervent prayer, Oh! Christian and be encouraged. His whole family became sons and daughters of the Most High, even to the domestics of his household did his example and prayers bring salvation. But, to glance at the numerous and well authenticated answers to believing prayer in behalf of friends, would exhaust the limits of this article. There is, however, a feeling, which often discourages the heart and clouds the faith on this subject: unworthy to ask blessings for ourselves, how shall we ask for others? How, indeed, if we approach God with one thought of our own merit, one self-complacent emotion! When Abraham pleaded for Sodom, his first thought was, "I am dust"—but he pleaded on. Hear the Roman—"Lord I am not worthy that thou shouldst come under my roof"—yet he pressed his suit. It is all mercy, mercy, that we are permitted to ask for mercy, for ourselves or others; and our very consciousness of unworthiness should only lead us to cast our souls more unreservedly upon Him, "who his own self bare our sins in his own body." Let not, then, our own weakness hinder our prayers, but rather make them more humble and constant. Above all, should our actions and tempers coincide with our petitions. If we pray for the conversion of a friend, let us not disgust or offend him by unlovely tempers. Let us not dare to think that God will hear us for ourselves or for others, if we cherish one secret sin: it is when our hearts condemn us not, and then only, that we have confidence before God, and "whatsoever we ask we receive of him." Prayer, to be effectual, must be the prayer of the righteous—not of an angel, but of a sincere, humble, upright Christian. When, then, we look upon those dear to us—when our hearts are pierced on beholding their danger and their tranquility—when we feel our inability to awaken them, let us not yield to despondency, but relying on Divine assistance, let us endeavor by a life of gentleness and purity, by affection and meekness, and where it is possible, by kind admonition, to win them to the Saviour. This is our part. In fervent, faithful, untiring prayer, let us then plead for them while we have breath to pray, for, in view of the examples of successful intercession for others in the Scripture, of the command to pray for each other, of the promise made to believing prayer, and of our blessed Lord's conduct while on earth, to those who entreated his compassion for their suffering friends, may we not draw this heart-cheering inference—that soul will not be lost, who has a faithful, humble, pious intercessor at the throne of mercy.

SUNDAY SCHOOL TEACHER.

The best-digested plans will avail but little without a heart deeply interested in this blessed cause. Strive for higher attainments and qualifications, for a greater degree of usefulness. It may be you have counted the cost;—sacrifices must be made—difficulties must be overcome. Pray for grace to be faithful unto the end. Children one after another are leaving your class and with you life's day's work may be nearly ended: and yet much remains to be done. Let each day as it passes bear witness to a stronger desire, to greater exertions to promote the glory of God; and the good of immortal souls. Your work is for eternity, and soon you will meet the children of your class under circumstances of much deeper interest.

Soon, and you will be called to give up your account. Who in that day shall be able to stand and hear the sentence "Well done!" Who then shall be welcomed to enter into the joy of the Lord?—*Sunday School Journal*.

The following interesting incident, which we find in the N. E. Spectator, was related by the Rev. Mr. Hitchcock, Congregational minister at Randolph; at a religious meeting recently held



at Natick. It illustrates in a striking manner the benefits of family devotion, in that it exhibits a remarkable instance of God's willingness to hear, and of his answering influence operating through the immediate instrumentality of the prayer in which his interference was sought.

The Rev. S. J. Mills, the father of the missionary, often used to pray for the conversion of the heathen. When his son made up his mind, at Williams college, that he must go to the heathen, his father, on his return expostulated with him. What induced you, said he, to resolve that it was your duty to go to the heathen? Your prayers, father,—the devoted youth replied. Go, said the old man, and the Lord go with you.—*Chr. Witness.*

Selected for the Sunday School Visiter, from De La Menais.

#### "WORDS OF A BELIEVER."

Two men were neighbors, and each of them had a wife and many small children, and they lived by their labor alone. And one of the two men died, and his wife and children were taken sick, what shall befall my wife and children? And this thought never left him, and it gnawed upon his heart, as the hidden worm feedeth on the heart of the fruit.

But when the same thought came alike to the other father, it perplexed him not; for said he, God who knoweth all his creatures, and who watcheth over them, will also watch over me, and my wife, and my children. And this man lived in peace, while the first tasted not an instant of repose nor of inward joy.

One day as he labored in the fields, sad and cast down because of his fear, he saw some birds enter into a thicket, leave it, and then quickly return again. And having approached nearer, he saw two nests placed side by side, and in each of them many young, newly hatched, and as yet unfledged. And when he had returned to his work, from time to time he raised his eyes and watched the birds which went and came, carrying nourishment to their little ones. But lo! just at the moment when one of the mothers returned, with her bill full, a vulture seized her, bore her away, and the poor mother struggling vainly under his talons, raised piercing cries.—At this sight the man who was at work felt his soul more troubled than before; for, said he, the death of the mother is the death of the children. Mine have me and me only. What shall become of them if I fail them. And all that day he was gloomy and sad, and at night he slept not.

On the morrow, upon his return to the field, he said; I will see the little ones of this poor mother; without doubt most of them have already perished. And he turned his steps toward the thicket. And looking in, he saw the young ones doing well; not one them seemed to have suffered. And being much astonished at this, he concealed himself to observe what would take place. And after a short time he heard a slight cry, and he saw the second mother bringing in haste the food which she had gathered, and she gave it to all without distinction, and there was enough for all; and the orphans were not deserted in their misery.

And the father who had distrusted Providence, related that evening, to the other father that which he had seen. And the other said unto him; Why art thou disquieted? God never abandoneth his own. His love hath secrets which we know not. Let us believe, let us hope, let us love, and pursue our journey in peace.—If I die before you, you shall be the father of my children; if you die before me, I will be the father of yours. And if both of us should die before they are old enough to provide for their own necessities, they shall have for a father, the Father who is in heaven.

#### THE FAMILY BIBLE.

How blessed the recollections which crowd into our minds at the mention of the name.—Bore record of our first existence. We remember now the very form and type—the morning and evening hour when it was read. It is associated with scenes of domestic peace, of parental affection. Forget it—as well might we forget the thousand expressions of a mother's love—the father's voice which daily commended us to God in prayer—as well forget all which made our childhood's Christian home a blessing, and joy, and protection—and what is this but to say, that we might tear in sunder all the delicate threads out of which that intricate web work—the heart of man is woven? Forever hallowed be the word of God! Let every fireside witness its frequent perusal. Let parental wisdom and youthful ardor, together study its immortal truth. If you can bestow nothing else upon your children give them the Bible. Give it them with a parent's blessing and a Christian's prayers. Tell them it is the word of God; beg them to read it when you are dead. Teach it to them now in the house, and by the way, when thou liest down, and when thou risest up, so shall they call you blessed on earth and in heaven.—*W. Adams.*

#### CHRISTIAN LIBERALITY.

In your feelings toward all around you, be indulgent and liberal. When you think of men living obstinately in sin, remember how long you were in the same condition; and let this reflection quell the rising emotion of impatience, and suppress the censorious tone. Make allowances for the circumstances and situation of those who are doing wrong; not to excuse them, for no temptation is an excuse for sin; but to remind yourself, that, under a similar exposure you might very probably do the same, and to lead you to feel commiseration and sorrow, rather than to exhibit censoriousness and denunciatory zeal, in respect to the faults you witness.—*Protestant Vindicator.*

#### THE CATECHISM GOOD AGAINST HERESY.

A professor in one of our colleges, who was formerly a Congregational minister, is now in orders in the church. Being present, for the first time, at a catechising in this diocese, "openly, in the church," he took occasion, at the close of the service, to express his high approbation of the exercise, as instructive, in the best sense, to the congregation, as well as to her children. "That is the true way," said he emphatically, "to keep out heresy from the church!"—*Gospel Messenger.*

DECREES OF GOD.—The holy and venerated Archbishop Leighton, in a lecture upon the decrees of God, observes that it is only permitted to view God's eternal counsel and purposes as they are exhibited in the works of his hands. If men would abandon systems which extend beyond the revealed word of God, and refrain from intruding with unhalloved curiosity beyond the veil which separates the past and present from the future, they would avoid much of unprofitable controversy, and not only would the harmony of the Christian Church be promoted, but in all probability that spiritual light of mind which always suffers in the collision of theological disputation. "What perverseness," remarks the author quoted above, "is it, to endeavor to break into the sacred depositaries of Heaven, and to pretend to accommodate those secrets of the Divine Kingdom, to the measures and methods of our weak capacities? To say the truth, I acknowledge I am astonished, and greatly at a loss, when I hear learned men and professors of theology talking presumptuously about the order of the Divine decrees, and when I read such things in their works." "Paul," says St. Chrysostom, "considering this awful subject as an immense sea, was astonished at it, and viewing the vast abyss, started back and cried out with a loud voice, O! the depth!" Nor is there much more sobriety and moderation in the many notions that are entertained, and the disputes that are constantly raised about reconciling these divine decrees with the liberty and free will of man. "It is indeed true, that neither religion nor right reason will suffer the actions and designs of men, and consequently the very motives of the will, to be exempted from the empire of the counsel of the good pleasure of God. \* \* \*

If you will take my advice, withdraw your minds from a curious search into this mystery, and turn them directly to the study of piety, and a due reference to the awful majesty of God. Think and speak of God and his secrets with fear and trembling, but dispute very little about them; if you would not undo yourselves because of disputing about Him. If you transgress any thing shame yourselves; if you do any good or repent of evil, offer thanksgiving to God. This is what I earnestly recommend you, and in this I acquiesce myself; and to this when much tossed and distressed with doubts and difficulties I had recourse, as to a safe harbor."

The advice of this good man, if followed, would conduce much to the peace of mind and spirituality of character of many, who suffer themselves to be disturbed unnecessarily by the mysteries of religion, and are always in an unsettled state of feeling and opinion.—*Southern Churchman.*

#### FOR THE GAMBIER OBSERVER.

##### SOCIETY FOR THE RELIEF OF THE WIDOWS AND ORPHANS OF DECEASED CLERGYMEN.

At the Convention of our Church in this diocese, held in the year 1833, a Committee was appointed to obtain from the Legislature a charter for "a society about to be formed for the Relief of the Orphans and Widows of deceased Clergymen of the Protestant Episcopal Church in the Diocese of Ohio." This Committee, it appears, attended to the duty assigned them, and through their Chairman, the Rev. Mr. Preston, reported to the Convention assembled at Chillicothe in 1834, a charter, which report was accepted by the Convention, and the Committee discharged. The Charter which had been obtained is inserted at length on page 37 of the Journal of that Convention. Before the final adjournment of the Convention, a meeting was held of a few of the clergy for the purpose of taking the necessary steps preliminary to the perfect organization of the Society, agreeably to the act of incorporation. A Committee was appointed by that meeting to draft By-Laws and Regulations for the government of the Society, and to report at a meeting of the corporate members, which they were empowered to call whenever they should deem proper. This Committee, pursuant to their appointment, drew up certain rules and regulations for the consideration of the Society, caused them to be published in the Gambier Observer, and notified a meeting to be held at Gambier. Nothing, however, could be done at the time appointed, a majority of the corporate members, as required by the charter, not appearing for the transaction of business. The expectation was confidently indulged, however, that a meeting would be called during the sitting of the Convention of 1835, in Cincinnati. But the subject was probably overlooked or forgotten in consequence of the unusual press of other business before the Convention. Nearly another year, therefore, has passed away, and nothing has yet been done in relation to the matter.—We have had the opportunity of knowing that a considerable number of the Clergy in the State, not members of the corporation, are very desirous that the Society should go into active operation as soon as practicable; but they have no legal power to act in the premises and must wait till their brethren whose names appear in the act of incorporation, become duly organized and admit them to the privilege of membership.

That such a Society is greatly needed, and would be of essential service in the building up of our Church in this Diocese, must be obvious on a moment's reflection. Nearly all our parishes are of recent origin, and clergymen who labor in them can expect nothing beyond a bare maintenance for themselves and their families; and should they be cut down in the midst of their labors, the infant Churches of which they have the pastoral care could hardly be expected to render to their families that aid which is not unfrequently bestowed, in similar circumstances, by the liberality of the older and more wealthy parishes at the east.—They must therefore be left destitute. But the establishment of such a Society as the one under consideration would relieve the minds of its clerical members in a great measure from anxiety in respect to the future support of those who are dependent upon them, and lead them the more cheerfully to spend and be spent in the service of their divine Lord and Master.

We should be glad therefore, to see the Act of Incorporation and proposed Rules and Regulations reinserted in the Gambier Observer. The subject will then be once more fairly before the minds of the Clergy and Laity of our Church, preparatory to a definitive action on the subject during the meeting of the next Diocesan Convention. J. M.

#### THE OBSERVER.

GAMBIER, WEDNESDAY, MAY 18, 1836.

CLERICAL CHANGES.—The Rev. John Swan, of the Diocese of Maryland, has accepted an invitation to the parish of St. Timothy, Massillon, Ohio, and is expected to commence his parochial duties about the 1st of July.

The Rev. Thomas Horrell has presented a letter of dismission from the Bishop of Maryland and been received as a Presbyterian of the Diocese of Ohio.

"MYSTERIOUS PROVIDENCE."—The Rev. Mr. Neale son-in-law of Dr. John Mason Good, was one of the most promising young clergymen in the Church of England. He left the university with a combination of honors which has seldom fallen to the lot of one man. He came out Senior Wrangler, Chancellor's Medallist and First Smith's Mathematical Prize-man. His mind had been a mind of extraordinary power indeed, to win such honors, against so many competitors, as are always found in that university. And yet its grace and elegance were equal to its vigour. He was a man of great refinement of taste, and combined in equal proportion the gifts of the poet with those of the man of science. Hard study had not, as it sometimes does, made him coarse or inelegant in his feelings or habits, nor lessened the sweetness of his temper and the charm of his manners. In short, in person, mind and heart, he appears to have been one of the very best and fairest specimens of humanity.

For some years after graduating, he hesitated what profession to choose. At length a "necessity," in the shape of a felt obligation, "was laid upon him to preach the Gospel." In this calling his talents found their proper sphere and full exercise. His manifold gifts of mind and heart completely charmed his people, and never was minister more beloved. Every day afforded new promise of future usefulness. The people loved and listened. The minister felt and spoke. There was the altar, and there the sacrifice and wood all laid upon it ready: nothing was wanted but the fire from above to kindle it, that there might be a sacrifice acceptable to God—a sweet-smelling savour, even a savour of life unto life. But the Sovereign Disposer ordered it otherwise. He sent a worm to gnaw the root of that fair tree, and it withered and died with all its fruit and blossoms. "What a mysterious providence," one is disposed immediately to exclaim. "How deeply mysterious the dispensation!" The very thought was uttered in his hearing, as the sainted man lay upon his dying bed; but he would not tolerate it. He mildly rebuked the sentiment as betraying something of a latent murmur!

Oh how desirable such an entire acquiescence in the Divine will—such a hearty approbation of all God's doings! But the acquisition may be made: it is possible to him that believeth. It is the privilege of him who can by faith embrace this most rich and overflowing promise:—"Whether Paul, or Apollus, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours."

HINTS ON CATHOLIC UNION.—We have received through the Post-office, a neat pamphlet on this important, and we are happy to say, now engrossing subject. It is published at the New-York Episcopal Press. In his address to the reader, the author—a Presbyterian of the Protestant Episcopal Church—says "the origin of the present little book was the intention of publishing, with a preface, a selection of extracts from 'Bp. Jeremy Taylor's Liberty of Prophecy.' To avoid involving the decision of litigated points, heads, 'it was thought best simply to take the ground of expediency, and the obvious dictates of practical wisdom.'"

We have glanced at some of the chapters, and confess ourselves pleased with the spirit of the work as far as we have read it. We think it is calculated to show that the difficulties of Christian union are not quite so insurmountable as is generally supposed. The title of the fifth chapter is *Union in the Ministry*,—a subject presenting as much difficulty as any other, which is thus disposed of by our author.

"A mutual acknowledgment among the confederate churches of the full authority of their respective ministers, and of the validity of their ministrations, would be essential to union. Without this, a confederacy would be an empty name, and unhappily in this lies the chief difficulty of the whole scheme. Different opinions are held by different Churches, as to the proper channel of an external commission to the ministry; some placing it in the presbytery, some in the congregation, and some in the episcopacy. The advocates of each theory defend it on scriptural ground, and therefore it is not likely they would come to any understanding which required the abandonment of their ground. The only possible way of removing the obstacle appears to be this: In a council of representatives from the various Churches, assembled to debate the matter, let it be agreed to adopt that form of ordination, or conveyance of the external commission to the ministry, which all believe to be sufficient, and not repugnant to the word of God. In order to accomplish this, the sufficiency, and non-contrariety to the word of God, of the proposed ordination, must be the only question considered. There must be no inquiry which ordination is the most apostolical, or which the most like that of the primitive Church, or which the most excellent; for on these questions every one would have his own views, and of course would contend for them; and thus there would be a repetition of long enough controversies with which the Church has long been perplexed. The single point to be determined should be, what form of ordination is acknowledged to be valid by all, and may be received by all without any sacrifice of conscience. If no such ordination can be found, union is impossible. If there cannot be a cordial admission of the due authority of one another's ministry, by the several churches, it is evident they must remain sunder. But the requisite ordination, it is believed, may be found. Let Episcopalians, Presbyterians, and Congregationalists, meet harmoniously and compare their views. Let them canvass the question in the spirit of brotherly love, and honestly endeavor to discover some ground of peace and union. Let them consent to substitute, in place of what they now prefer, any form of ordination in which all could conscientiously unite, and they would not be long in coming to a decision. This appears to be the most equitable, and indeed the only way of arriving at any harmony in the essential point of the ministry. After an authorized council had decided upon the expedient mode of ordination, (as a measure of peace, let it be observed, not what each would otherwise prefer,) all future ministrations of the confederate churches might be ordered according to it. Perhaps it could not be expected that clergymen after having long preached the Gospel, and administered its ordinances, should consent to any new ordination, though in the cause of peace and union, we cannot tell what good men might be willing to do, especially as they could provide for the understanding, that there was no question about the sufficiency of their former commission, and that they submitted to this apparent reordination only for the sake of harmony and greater good. Yet all now candidates for the ministry might be commissioned according to the adopted mode. In a few years there would thus be a large number of clergymen, all having received their commission from a common source. These could officiate in any of the confederate churches, for exchanges would be in the spirit of the union, and as charity would lead them, when preaching out of their own sect, to avoid its peculiar tenets, only the happiest effects could follow the arrangement. How would sectarian prejudices be dissipated, when congregations learned to listen, not exclusively to ministers of their own persuasion, but to all who proclaimed in truth the everlasting Gospel. How would their charity expand, when they learned to hail as brethren in Christ, not only the fellow-members of their own society, but all who love the Lord Jesus Christ in sincerity. Then too, at stated festivals of peace, might be seen the delightful spectacle of Christians of different name sitting down together at the table of their common Lord. Now they commune in clans, but then, like children of the same gracious parent, they would gather around his board in love, and anticipate the joy when they shall meet at home, at the marriage supper of the Lamb.

Then, further, missionaries of different name would go out hand in hand, wherever it was necessary, and labor together in the vineyard, which so greatly needs a combination of their strength.

\* The question of the sufficiency of ordination could not be determined by the plurality of voices, in the council.—For the conscience of no one must be violated. The majority could not change the minority's views of truth. The problem to be solved is, what is expedient in the exigency, and lawful in the eyes of all. Any arguments of divine origin, or superior authority, would only throw the council into interminable discussion.

† Which might be done hypothetically. Thus, "If thou art not ordained, or duly commissioned, we now ordain, &c."

CAPE PALMAS.—In a late number of the N. Y. Observer, there is an interesting account of the planting of a Colony at this place by the Maryland State Colonization Society. The settlement has been made on principles somewhat different from those adopted by any similar society.

The territory has been purchased and the colony itself has been planted and is sustained by the state. The name of the state has been given to it.

It avows it to be one of the primary objects of the Society to bring about by degrees the termination of slavery in the State of Maryland. The following extract from a letter of its corresponding Secretary shows the praise worthy object which this society has with the concurrence and co-operation of the State, has in view.

"Much has been said of the peculiar relationship of the state society to the institution at Washington, while the former has had no opportunity of being heard in explanation of its views. A few words on this subject will, it is hoped, not be considered out of place."

To prove colonization two things had to be established; first, that colonies of colored people capable of self-defence, self-support, and self-government, could be founded on the coast of Africa; Secondly, that by means of these colonies slaveholding states could be made free states. The first was proved by you. The second remains to be proved.—Upon proof of the second now hangs the whole system.—The first step to be taken to prove it, is to get a slaveholding state to determine to make the experiment. This, which three years ago was hardly within the range of any reasonable probability, has been done, and Maryland is now striving to establish the second branch of the proposition, and to prove that by means of colonies on the coast of Africa a slaveholding state may be made a free state.

The first emigrants were sent out at the close of the year 1833, under the charge of Dr. James Hall, a gentleman, whose experience admirably fitted him for the station.—

The arrival of the Colonists was hailed with joy by the chiefs and people inhabiting the Cape and an equitable purchase of territory made without the usual intervention of rum.

By the following extract it will be seen that missionary operations are connected with the establishment of the colony, and that the location possesses admirable facilities for this object.

When this important transaction was finished the vessel was sent back to Monrovia for the families of the settlers from that place who had been left behind. Mr. Hersey, and Messrs. Wilson and Wynkoop also returned. The former having laid the foundation of a Methodist meeting-house, the first house of worship to the true God ever erected in this part of Africa, and furnishing probably, an indication that to this enterprising and zealous denomination of christians Africa will be much indebted for the introduction of the gospel.

The other gentlemen sent out by the A. B. C. F. M., were greatly pleased with the vicinity of the Cape as an eligible place for a missionary station. But duty required them to return immediately to America.

Dr. Hall was now left with about 80 persons of all ages and sexes—a mere handful in the midst of thousands of savages habituated to treachery and cruelty. His first object, therefore, was to build a fort which might command the native town of Cape Palmas as well as the landing place. The next thing done by Dr. Hall was laying off and distributing lots to the emigrants. As early as August, 1834, thirty-seven of these lots were occupied, and which abundantly supplied the emigrants with vegetables for the table, and as the colony is intended to be agricultural as well as commercial, farming lots were also assigned to the settlers in the vicinity of the town.

On the 8th day of June, 1834, the brig Ann having returned and given a favourable report of the infant colony the managers sent out the second expedition in the Sarah and Priscilla. And without waiting for the return of this vessel the Board dispatched on the 14th of December 1834, the brig Bourne, with 58 emigrants and such supplies as were needed at the Colony. It does not appear from the "report of the Managers whether the Sarah and Priscilla carried out any emigrants, probably she was only sent with provisions and other needed supplies.

The emigrants in the Bourne were placed under the immediate charge of the Rev. Mr. Gould a minister of the Methodist church, who had long devoted his labors in Maryland for the improvement of the colored people and possessed great influence among them; and from whose good sense and ability the highest expectations were entertained.

It should have been mentioned before, however, that previously to the sailing of the Bourne, the Rev. Mr. Wilson his wife and a colored female teacher had sailed for Cape Palmas. When he was out before in the Ann, he took with him the frame of a missionary house, which was put up during his absence.

Mr. Wilson and his family, it will be remembered, has no connexion whatever with the Colonization Society or the Colony. He is a missionary under the care of the Am. Bd. of Foreign Missions. But the Board of Managers are deeply sensible how important his presence must be in the immediate vicinity of the Colony; and this especially if any thing should happen to Dr. Hall. They observe in their report: "His presence (Mr. Wilson's) will be important at the settlement, in case of any accident to Dr. Hall: for although he is entirely disconnected with the Board of Managers, yet a common interest exists among the new settlers at Cape Palmas, that will make them all in a great degree dependent on each other for counsel and support. Few men," they go on to say, could be better qualified for his situation than Mr. Wilson. To profound piety he joins firmness of character and sound judgment and discretion, together with manners calculated to win his way to the hearts of the rude people to whom he has devoted his existence. The teachers who accompany him, go out to superintend the schools which, as already mentioned, the kings required to be established as a part of the consideration for the purchase of the territory. The Am. Bd. of Com. for Foreign Missions have assumed this part of the duties of the Board of Managers, and in so doing have relieved the Board from considerable expense, and rendered their relations with the natives far less complicated."

Very unfavorable accounts were received respecting Mr. Wilson's health in the summer of 1835. It was feared that the next arrival from the Cape would bring the sad intelligence that another devoted missionary had fallen a victim to the fatal climate of Western Africa; but by recent intelligence from the Cape, the anxious fears of the christian public have been removed. Mr. Wilson and his family are in good health. After being confined to his bed for four months, he has, by the blessing of God, been restored, and is now engaged assiduously in the prosecution of his mission, or rather in preparing for his work by learning the language of the natives—a language spoken by more than 20,000 people in the vicinity of the Cape. Mrs. Wilson also—who appears to possess as much of the devoted missionary spirit as her husband—has, with her assistant already opened a school for the native children, under very promising auspices; and every thing in the present state and prospects of the mission appears to be in a high degree flattering.

The climate of the Cape is said to be much more salubrious than that of Monrovia or Sierra Leone. And the experience of two years since the planting of the Colony, has fully corroborated the statement, but one person, out of one hundred and seventy having fallen a victim to the acclimating fever.

For the Gambier Observer.

LECTURES ON THE CATECHISM OF THE PROTESTANT EPISCOPAL CHURCH. By Thomas Secker, L. D. late Archbishop of Canterbury. Columbus, (Ohio) Isaac N. Whiting.—1835.

Archbishop Secker was born near the close of the 17th century. His parents were dissenters, and of course he was educated in the principles of dissent. He subsequently, however, conformed to the Church of England and was admitted to holy orders by Talbot, Bishop of Durham in 1722. Ten years after his ordination, he became Chaplain to the King, and in 1735, he was elevated to the Episcopal office and consecrated bishop of Bristol.—From Bristol he was soon after translated to the see of Oxford, and on the demise of Archbishop Hutton in 1758, the Duke of Newcastle, then at the head of the Cabinet, placed Secker in the primacy. Archbishop Secker is represented to have been an elegant scholar, an animated preacher, and a sound divine. His published works consist principally of Episcopal charges and Sermons, which furnish abundant evidence of his piety, learning and orthodoxy. The most popular of his writings, perhaps, are his lectures on the Catechism, which are characterized by much perspicuity of style and depth of argument.

This work contains among other useful matter, a practical exposition of the apostles' Creed, the Ten Commandments and the Lord's Prayer. It embodies therefore, a summary of Scriptural Theology, useful for all Christians but especially to the Clergy and to Sunday School Teachers. We are pleased to see an edition of this work issued from the American press. To the publisher, Mr. Whiting.

ting, Episcopalians are indebted for a reprint of several valuable works calculated to diffuse a knowledge of their distinctive principles. The typographical execution of the Lectures on the Catechism is in a style highly creditable to the enterprising publisher, and we hope the work may find a ready and extensive sale. J. M.

#### DIED,

On the 8th of April, at Onancock, Accomack county, eastern shore of Virginia, the Rev. WILLIAM H. MITCHELL, formerly of Charleston, S. C., at the age of 36 years.

Mr. Mitchell was a minister of our Church, in the bosom of which he was educated, and to which he continued, until death, ardently attached. Indeed, enthusiastic in his natural temperament, he devoted himself to the study of her history and of her classics so exclusively as to become learned in this department of theology to no ordinary degree. To superior parts he united sincere piety and an almost child-like simplicity of character and ignorance of vice, which better fitted him for the pure world where he is now at home, than for the difficulties which he was sometimes called to encounter in this. He knew no sympathy for that cunning and worldly policy, mis-called wisdom, which would advance its purposes by unworthy means, even though those purposes might be good. He was tardy to suspect injustice or oppression, but firm and uncompromising in opposing it. In private he was a confiding friend; in his domestic circle, delicate and fond in his affections; and every where, and at all times, a gentleman in his feelings and manners. He was never known in all his Christian pilgrimage, nor yet in the progress of the disease which seemed too soon to interrupt his usefulness, to do any thing which might tarnish his testimony to that Gospel, of which it was his highest aim to be an humble and faithful minister.—*Churchman.*

#### RELIGIOUS INTELLIGENCE.

CLERICAL CHANGE.—The Rev. Wm. G. Jackson has resigned the Church in Staunton, Va., and accepted the unanimous call of the Vestry to take charge of Hunger's Parish, Northampton county, Va.—*Southern Churchman.*

On Sunday evening, at St. Paul's church, in this city, the Rt. Rev. Bishop Griswold ordaining Rev. Gordon Winslow, late a minister in the Orthodox Congregational connection, to the holy order of Deacons. The candidate was presented by the Rev. Mr. Stone, prayers were read by the Rev. John L. Watson, of the Diocese of New York, and the sermon preached by the Rev. Dr. Wainwright.

Also, at Christ Church, on Tuesday evening, the Right Rev. the Bishop of the Diocese, admitted Mr. Thomas R. Lambert to the holy order of Deacons. The Rev. Mr. Crosswell performed divine service, and assisted in the administration of the Lord's supper. The Bishop delivered the ordination sermon.—*Chr. Witness.*

A meeting of the committee for the relief of the distressed Irish clergy, was held on the 10th of February, at which an additional £20,000 was directed to be remitted to his grace the Archbishop of Armagh. The receipts reported up to the day were £100,400.

GOOD EXAMPLE.—We find in the St. Louis Observer the following very pleasing announcement.

Steam Boats—The Sabbath.—It affords us unfeigned satisfaction to be enabled to inform our readers, that the steamboat Olive Branch commanded by Capt. R. M. Strother, will run this season between this place and Galena, on the principle of not violating the Sabbath. Without in the least wishing to infringe upon the rights or consciences of others, captain Strother, a member of the Episcopal church has come to the conclusion that his covenant vows require him to "remember the Sabbath day and keep it holy."

He has, therefore, determined to lie by on the Sabbath. Sincerely do we hope that this may be but the commencement of a reformation which shall extend over all our western waters. It is a most fearful, and to those who fear God, a most painful sight, to behold the desecration of the Sabbath among those who do business upon our rivers.—For then there is literally no Sabbath. No man who believes the Bible, can doubt that a general reformation, in this matter would be followed by the blessing of God, which to the community would more than compensate for any supposed loss of time.

One thing we hope captain Strother will do, and that is, keep an exact account of the number of his trips, the average time of making them, the manner in which his men employed themselves on the Sabbath, the accidents befalling them, &c. &c. Such a journal published to the world, would, we doubt not, present an argument in favor of keeping the Sabbath perfectly unanswerable, even on the score of self-interest.

We need scarcely add, that the Olive Branch is fitted up as a temperance boat. There is no bar and consequently will be no playing cards, no gambling, and it is probable not much smoking on board.—*Cleveland Mass.*

CANADIAN LIBERALITY.—The Episcopal Clergy of the Diocese of Quebec, have sent to the Bishop thereof \$1954, the amount of collections received from their congregations in aid of the sufferers by the great fire in New-York.—*So. Churchman.*

Arthur Tappan, Esq. of N. Y. has subscribed \$5000 towards rebuilding the Methodist Book Concern in that city.

#### SUMMARY.

Destruction of Charlotte's Harbor settlement by the Indians. By the slop Franklin, Capt. Burrows, from Key West, we have the melancholy intelligence of the destruction of Charlotte's Harbor by the Indians. A letter to the editors of the Journal of Commerce dated Key West, April 22d, says:

"By the arrival at this moment of Mr. Patterson from Charlotte's Harbor, we learn that the Indians have killed Dr. Creus and all the persons residing at that place. Dr. Creus was inspector of that port, but was succeeded by Mr. Patterson, who had just gone there to make arrangements preparatory to moving. Dr. Creus was a gentleman much respected by those who knew him. He had some time since sent his wife to Charleston, or she might have shared his unhappy fate. I have just time to pen this line before the Franklin sails. I have not learned the particulars of the attack."—*N. Y. Obs.*

From Texas.—The Cincinnati Whig of Tuesday last, states, on the authority of Major Ilorton, just arrived from Texas, that Gen. Houston, with the forces under his command, 2300 strong, had left his camp, in order to march against a division of 1200 men, from the Mexican army, which had crossed the Colorado, and whose retreat had been cut off by the overflowing of that stream. It was confidently expected when the Major left the country, that this corps would be captured—its junction with Santa Ana being deemed impracticable. Gen. Houston was continually receiving reinforcements; and his ultimate success was still considered certain.

The National Intelligencer of Monday last, gives a translation of the official accounts of the operations of the Mexican army, including the capitulations of Cols. Pannin and Ward; which afford some ground for the hope that the reported massacre of the detachments commanded by these officers is incorrect. It appears that they surrendered at discretion, and were sent to Goliad, to be disposed of as the Supreme Government should think proper.

Mount Vernon.—It is stated by the correspondent of the N. Y. Journal of Commerce, that the Green House at Mount Vernon was destroyed by fire a few days ago. It was a collection of great value and interest, and has been maintained at considerable expense. The Orangery was very fine—some of the trees having been presented to General Washington, at the age of a century. Many of the rare plants were presents from high personages in Europe.

#### Female Seminary.

A SCHOOL will be opened for young ladies under a competent female instructor, in the village of Martinsburg, in the second week of May. The course of studies will embrace the branches usually taught in the best female seminaries in the western country. Persons wishing to send their daughters can receive detailed information respecting the course of studies, tuition, &c. by applying to H. HERVEY

Martinsburg, Knox county, May 11.

#### Receipts for the Observer.

A. Butts \$2, Dr. Lewis Dyer \$2, Amos Woodward \$2, Jonathan Woodward \$1, Mrs. M. H. Cowles \$2, H. L. Bollman \$1, J. G. McElhenny \$2, J. B. Hancock \$2, George Reed \$2, M. W. Fore \$2, S. S. Fuller \$2 \$5, H. T. Woodard, Jr. \$2, N. Head \$1, John Ufford \$2 \$5.



## POETRY.

From the Presbyterian.  
THE INDIAN'S EVENING SONG.  
"Lo the poor Indian! whose untutor'd mind  
Sees God in clouds, or hears him in the wind."  
—EPIGRAM BY MAN.

God of majesty and might;  
God of darkness and of night;  
God of gloom and God of glory,  
God of wild woods, high and hoary,—  
Hearken! let the red man's tale  
Reach THEE through the night's dark veil.

God of yonder rising shield,  
Glittering over flood and field—  
Yamp of desert, wood, and brake,  
Mirror of the stream and lake,  
Guiding with its silver ray  
The red man's dark and weary way.

God of yonder sparkling sky,  
God beyond the ken of eye;  
God of calmness and of storm,  
God of men as well as worms;  
God of silence and of noise—  
God! in whom all things rejoice.

God of the whirling meteor's maze,  
God of the forest's awful blaze;  
Hearken! 'midst this silent grove,  
To the tribes that hunt and rove:

Then hasten from each wood and wild,  
Hasten parent—hasten child—  
Hasten chieftain from thy trail—  
Hasten prophet from thy school—  
Hasten horseman from the race—  
Hasten huntsman from the chase—  
Hasten rowman from the lake—  
Hasten bowman from the brake—  
Hasten warrior from the fight—  
Hasten! rest thy limbs of night,  
Spill no more thy brother's blood,  
'Tis the Cannibal's foul food!

Rest thy spear, unbend thy bow,  
Hasten, hasten, and pay thy vow:  
Hasten, hasten! every one—  
Mother, daughter—sire and son:  
The chorus raise—the rites prepare—  
Hasten! bless us, God of prayer?

God of the Indian's birth and death—  
God who gave him life and breath,  
Save him from the foe's man's scowl;  
And the victor's ruthless howl;  
Guard his tent, and shield his wife,  
Long protect his infant's life!

Spirit of the gloomy woods,  
Spirit of the wayward floods,  
Shield us in the midnight hour,  
Guard us when the tempests lower;  
Father of our ancient race,  
Lend us rest, and give us peace,  
Till the dawn begins to burn,  
And the morning star return!

Let the spirit of our sires  
Watch around our wigwam fires,  
Till the golden beam of day  
Bids them wind their airy way  
To the regions of the brave,  
Far beyond the broad green wave!

God who slumbers not, nor sleeps—  
God the innocent who keeps—  
Let thy dark cloud be our cover—  
O'er us let thy spirit hover!

God of endless time and space,  
Long befriended the red man's race:  
Guard him from the white man's chains—  
The white man's tortures, wiles, and pains!

God of night, and God of day,  
Thus we praise, and thus we pray!

## JUVENILE.

From the Sunday School Journal.  
SNARING BIRDS.

I observed, in a snowy season, how the poor hungry birds were haltered and drawn in by a hair, cunningly cast over their heads, whilst, poor creatures, they were busily feeding, and unsuspecting no danger. Even as their companions were drawn away from them, one after another, all the interruption it gave them was for a minute or two whilst they stood peeping into the hole through which their companions were drawn, and then fell to their food again as busily as before. I could not but think; even so, death steals upon the children of men by surprise, whilst their minds are entirely fixed upon the cares and pleasures of this life, not at all suspecting that they are so near the grave. These birds saw not the hand that ensnared them; nor do men generally see the hand of death that is plucking them, one after another, into the grave. And, as the surviving birds were only for a moment affrighted, and soon at their food again; so are the careless inconsiderate world, who see others daily dropping into eternity around them and are for the present a little startled and will look into the grave after their neighbors, and then fall as busily and carelessly to their pleasures and employments again, till their own turn comes. I know my God, that I must die, as well as others; but, O let me not die as others do! Let me see death before I feel it, and conquer it before I am conquered by it. Let it not come as an enemy upon my back; but let me rather, as a friend, meet half-way. Die I must; but before I go, help me to lay up that good treasure, Matt. vi. 19. FLAVEL.

From the Sunday School Journal.  
HEATHEN CHILDREN.

During the late unusual religious attention in the island of Ceylon, the wife of one of the missionaries addressed a letter to the members of the female boarding school at Oodoville, who had become communicants. They answered it (in English) as follows:

"Dear Madam,—We beg leave to state to you that we gladly received the letter you sent to us, and while we read it, one thing especially gave us great pleasure; which is the prayer you offered for the unconverted persons that they may not be suddenly destroyed. The church-members at this place not only rejoice much to see the things happened in these days, but also feel desirous to love God more than formerly; to love others and to labour for their souls. We praise the Lord as he is the author of such feelings in us. Among those that feel for their souls, some cheerfully say, that they have great happiness of mind, and others feel happy when they think that they have given up themselves to the Lord; but from what they show by their conduct it appears that they don't know what true happiness is. As the Spirit of the Lord is much needed to know the Spirit of the joys, we beg you to pray to God more and more than you did formerly. The church-members intend to hold meetings every Thursday evening."

I have also before me a note in Tamil to the same lady, with a translation by a boy of one of the schools, in which the same scholars agree to set apart an hour on three evenings of the

week to pray for their impenitent friends. They say, "as the assistance of the Holy Spirit is so much needed for us and our friends to go together to the heavenly city, we are moved to entreat you to help us more"—meaning by joining in their prayers.

Let me ask the young readers of the Journal if such sentiments are not more pleasing than the wicked and idolatrous practices in which these children would have been educated, if it had not been for the missionaries? R.

## THE GOOD CHILD.

The good child reverenteth the person of his parent even though he may be old and poor.—As his parent bore with him when a child, he bears with his parent though that parent may be a child twice. When Sir Thomas More was Lord Chancellor of England, and Sir John, his father was one of the Judges of King's Bench, he would, in Westminster-Hall beg his blessing of him on his knees.

He observes his parent's lawful commands and practiseth his precepts with all obedience. I cannot therefore excuse Barbara from undutifulness, and occasioning her own death. The matter was this; her father, being a Pagan, commanded his workmen, building his house, to make two windows in a room. Barbara, knowing her father's pleasure, in his absence enjoined them to make three; that, seeing them, she might the better contemplate the Holy Trinity. Her father, enraged at his return, thus came to the knowledge of her religion, and accused her to the Magistrate, which cost her her life.

Having practised them himself he entails his parent's precepts on his posterity. Therefore such instructions are by Solomon (Prov. i. 9.) compared to frontlets and chains,—not to a suit of clothes, which serves but one person, and quickly wears out,—which have in them a real, lasting worth, and are bequeathed as legacies to another age.

He is patient under correction, and thankful after it. When Mr. West formerly tutor to Dr. Whitaker was by him, then Regius Professor, created Doctor, Whitaker solemnly gave him thanks before the University for giving him correction when his young scholar.

He is a stork to his parent, and feeds him in his old age. He confines him not a long way off, to a short pension, forfeited if he come into his presence; but "shows piety at home," (as St. Paul saith, 1 Tim. v. 4.) to requite his parents. And yet the debt—I mean only the principal, not the interest—cannot fully be paid, and therefore he compounds with his father, to accept in good worth the utmost of his endeavour.

Such a good child God commonly rewards with long life in this world. If he die young, yet he lives long who lives well; and time mispent is not lived; but lost. Besides, God is better than his promise, if he takes from him a long lease, and gives him a freehold of better value.

As for disobedient children if preserved from the gallows, they are reserved for the rack, to be tortured by their own posterity. One complained that never father had so undutiful a son as he had. "Yes," said his son, with less grace than truth, "my grandfather had."

I conclude this subject with the example of a Pagan's son, which will shame most Christians. Pomponius Atticus, making a funeral oration on the death of his mother, did protest that, living with her three score and seven years he was never reconciled to her; because—take the comment with the text—there never happened betwixt them the least jar which needed reconciliation.—FULLER.—*Id.*

## TEMPERANCE.

From the Cincinnati Journal.

GREAT TEMPERANCE MEETING IN CINCINNATI.  
Our beloved city is disenthralled! The crisis has come, and the question is decided, that Cincinnati, is to remain what she has hitherto been, the home of domestic happiness, of social order, morality, and pure religion. The mandate of public sentiment has gone forth, unequivocal and overwhelming, that her fountains of pauperism, ignorance and crime shall be dried up, that the unwary shall no longer be given up a prey to the mercenary temper, that the bread shall no longer be wrung from the wretched wife and the famished children, to pamper those who have ruined the husband and the father—that the gas of the industrious and the moral shall no longer be taxed, to remedy the results of a traffic in the liquid poison. The men of influence who have accomplished this blessed change in our domestic policy, need no encomium from us. The abatement of our city expenses, the increased security of property and life, the salvation of our youthful population from idleness and crime—the effacing of the blot which tarnished the fair fame of Cincinnati, the lighting up of smiles in a hundred families, long sad and desolate, the new impulse given to those moral influences which elevate and refine society—will erect, for these patriotic citizens, a monument, more beautiful and more enduring than any ever wrought in brass or marble.

But our readers wish to hear from the great meeting of Tuesday evening. It was called by about fifty citizens; to express the public sentiment of the city, in regard to the contemplated diminution of the number of Coffee Houses by the City Council. The Cincinnati College in which the meeting was held will seat about 800, and when its aisles are filled will hold 1000. It was crowded on Tuesday night to overflowing, and at least one thousand men, (some say two thousand) went away unable to gain admission. On the whole it was the greatest meeting we have ever seen in this city, except in times of high political excitement. A few ladies came but retired. They found that their husbands and brothers, did not need the excitement of their presence, to act on this occasion, as became true men, and Christians.

The meeting was called to order by Samuel Lewis, who nominated John P. Foote chairman. William Disney, sen., was chosen to aid in presiding, and Henry Starr, Secretary. A committee consisting of Samuel Lewis, Ephraim Morgan, and three others, was chosen to report resolutions for the consideration of the meeting. After retiring a short time, the committee returned, and reported the following:

"1. Resolved, That we see with great plea-

sure a disposition manifested by our city Council, to correct the evils that have been brought upon our community, by tolerating the numerous places where intoxicating liquors form the chief article of traffic.

"2. Resolved, That as the pauperism and crime induced by intoxication, impose a heavy tax on the sober and industrious part of community, our best interest in a pecuniary, as well as a moral point of view, requires a large reduction, if not a total suppression of the numerous coffee houses in this city.

"3. Resolved, That this meeting has full confidence that public opinion will sustain the city Council in the most efficient measures to carry into effect, the principles of the foregoing resolutions.

"4. Resolved, That we pledge ourselves to support the city authorities in carrying into effect the ordinances that may be passed for the suppression of the numerous causes of intemperance."

## PROFESSOR SILLIMAN ON ALCOHOLIC DRINKS.

Professor Silliman, of Yale College, in a letter to Dr. Edwards, dated Boston, March 10, 1836, gives the following as to the effect of Alcoholic stimulus on the constitution:

Dear Sir.—At about forty-three years of age I suffered an almost entire prostration of health in consequence of excessive labors, and affliction, for the sickness and death of several of my children. During several years in which I was sinking, I tried in vain, under medical direction the most approved forms of stimulus, joined with the most nutritious and varied diet. When at length, my powers were almost broken down, I was persuaded by a friend; to abandon the use of wine and every other alcoholic stimulus, and to depend upon a small quantity of bread, crackers, rice, and a little animal muscle, or other simple kinds of food, with water, milk, or other mild diluent drinks, omitting every thing that contains alcohol. Within a few weeks, my health began to mend; and, at the end of one year, I was able to return to arduous duties, constant exertions of both body and mind. My frame, naturally vigorous and elastic, gradually recovered its tone, and now, thirteen years after the period of my greatest depression, I am able, upon a simple but common diet, consisting of the useful articles of food taken without any use of alcoholic stimulus, to perform constant labor in my profession, with much public speaking and I sustain no inconvenience, except the fatigue which sleep removes, as in the case of other healthy persons, I was, from childhood, constitutionally prone to bleeding at the nose, and sometimes to an alarming degree. After the recovery of my health I allowed myself to use, with much moderation the best bottled cider at dinner only.—After abstaining from it, for a few weeks, on a long journey, (because cider of a good quality could not be obtained at the taverns,) my nose bleeding ceased, and with it the vertigos, and confused and uncomfortable feelings of the head and nerves, by which I had frequently been troubled. Thinking that cider might have been concerned in causing these effects, I have never returned to its use, and, for nearly three years, since I omitted cider, I have had no serious recurrence of these affections.

P. S. In two other cases, within my knowledge, nose bleeding has ceased by the omission of cider. In one of these the bleeding was excessive and dangerous. The individual last referred to is a very athletic man, of full habit and sanguine temperament.—*New York Observer.*

## THE FAVORITE SON.

At the March term of the court of common pleas, Delaware county, a young man about 24 years of age, named Johnathan Thompson, was indicted for maiming and disfiguring the person of his father. It appears from the evidence on the trial, that, on some day in January, the son was seen by two females near the cabin of his father, the rest of the family being absent.—Soon afterwards, the same females, who were the nearest neighbors, heard repeated cries of distress, but were afraid to approach the cabin. In a few minutes they saw the old man lying upon his back, on the ground near the cabin; stretching up his arms as if begging for assistance. They went to him and found him almost lifeless, with a piece bitten out of his upper lip, nearly the size of one's thumb, his eyebrows and ears chewed through and through, and one arm from the hand to the shoulder covered with wounds made by the teeth. He was removed into the cabin, and placed on the bed. His life was despaired of. The next morning the son was arrested and his clothes were literally soaked and stiffened with blood—the blood of his father! It further appeared that the father and son were both in the habit of drinking spirits, and that the son was under the influence of liquor when he committed the outrage upon his father. He was his father's favorite son, and it appeared that they would occasionally have a drunken frolic together.—There had been some previous misunderstanding in regard to the farm, and the son who was peaceable and inoffensive when sober, but quarrelsome when drunk, had thrown out some threats against his father. When arrested in the morning he was sober and the officer took him to see his father. He almost fainted at the sight and called for a tumbler of water, and a chair to sustain himself. His father refused to appear in court to testify against him. He was his favorite son. The jury returned a verdict of guilty, and the wretched man was sentenced to the penitentiary for three years the victim of bad example and bad precepts. "Train up a child in the way he should go, and where he is old he will not depart from it."—*New York Observer.*

## A TEMPERANCE FACT, WORTH REMEMBERING.

"The Centennial anniversary of the incorporation of the town happened on a beautiful summer day, last July; and the whole town, as we say, men, women and children came together to hear an historical address from E. A. Esq. of F.; the eldest son of the minister here. The militia turned out; and there was a dinner, &c. But I did not see an individual drunk that day, and two hours before sun set, not a man, horse, nor vehicle, could be seen in or about the village except those that belonged there. Every body had gone seasonably and peaceably to their homes at that early hour."

Our correspondent adds a remark, equally well worth remembering.

"There seems to be a strong restraint laid upon the wicked one, by the power of prayer. I believe unconverted men generally will share the standard of morals among professors, in the same town with them; they will act all the worse perhaps for a time; at least a few violent men will; but eventually there is an approximation with the whole population towards correct living. The Temperance Reform is a pioneer measure; it is in morals, what the steel-scythe and plough are, in agriculture."

Who can deem it enthusiastic to predict that within a few years our Fourth of July celebrations and militia trainings and other annual or centennial festivals will all be decorously observed and of course observed without even a show of homage to the demon of intemperance! Is it too much to be hoped for? or too much to be expected? certainly not too much to be prayed for, in faith and love.

It is more than possible, that "holiness to the Lord" will be inscribed on all such scenes, at some future and not far distant day. The promises of God give us the assurance. Holy rejoicing will take the place of vain mirth. Devout acknowledgments of God's Providence, will succeed the Bacchanalian revelry that has hitherto paid honors to Fortune, and Fortune's favorites.—*Bos. Rec.*

## MISCELLANY.

## THE FUTURE.

In the number of Blackwood for January, there is an interesting and well written article, entitled "The Future," in which the writer ventures to predict the destiny of Russia, and America. "There are, at the present time, two great nations in the world, which seem to tend towards the same end, although they started from different points. I allude to the Russians and Americans. Both of them have grown up unnoticed; and while the attention of mankind was directed elsewhere, they have suddenly assumed a most prominent place amongst nations; and the world learned their existence and their greatness at almost the same time.

"All other nations seem to have nearly reached their natural limits, and only to be charged with the maintenance of their power; but these are still in the act of growth, all the others are stopped or continue to advance with extreme difficulty; these are proceeding with ease and glory along a path to which the human eye can assign no term. The American struggles against the natural obstacles which oppose him; the adversaries of the Russian are men; the former combats the wilderness and former life; the latter, civilization with all its weapons and its arts: the conquests of one are therefore gained by the ploughshare; those of the other by the sword. The Anglo-American relies on his personal interest to accomplish his ends, and gives free scope to the unguided exertions and common sense of the citizens; the Russian centres all the authority of society in a single arm; the principal instrument of the former is freedom; of the latter servitude. Their starting-point is different, and their courses are not the same; yet each of them seems to be marked out by the will of Heaven to sway the destinies of half the globe."

"Arbitrary institutions will not for ever prevail in the Russian empire. As successive provinces and kingdoms are added to their vast dominions—as their sway extends over the regions of the south, and the abode of wealth and long established civilization, the passion for conquest will expire. Safety will extinguish this as it does all other desires. With the acquisition of wealth, and the settlement in fixed abodes, the desire of protection from arbitrary power will spring up, and the passions of freedom will arise as it did in Greece, Italy, and modern Europe. Free institutions will ultimately appear in the realms conquered by Moscow, as they did in those won by Gothic valor. But the passions and desires of an earlier stage of civilization will long agitate the millions of the Russo-Asiatic race; and after democratic desires have arisen, and free institutions exist in its older provinces, the wave of the northern conquest will still be pressed on by semi-barbarous hordes for its remote dominions. Freedom will gradually arise out of security and repose; but the fever of conquest will not be finally extinguished till it has performed its destined mission, and the standards of the Cross are brought down to the Indian Ocean."

THE WIFE OF THE TRAITOR ARNOLD.—As this subject has given rise to some explanations of her history, which are erroneous, we will state what we have learned respecting her. She was the daughter of Edward Shippen, Chief Justice of Pennsylvania, and is universally allowed to be a woman of fine mind and the most fascinating manners. It is said that Gen. Greene was the rival of Arnold for the affections of this lady. The letter of Alexander Hamilton, which has given so pathetic a description of her feelings after the detection of Arnold's conspiracy, and which has been so frequently referred to with a view of heightening the guilt of the traitor is now known to have exhibited the mockery and not the reality of passion. Indeed it is even believed that Mrs. Arnold instigated her husband to the commission of the deed that damned him. She visited Nova Scotia with her husband, it is believed, in 1790, but never touched the United States after the war. She died at the age of 43, in the city of London, some time in the year 1804. Her father, Edward Shippen, was Chief Justice of Pennsylvania, and died in 1807, at the age of 77, in Philadelphia. The traitor Arnold died in 1801, in London, after lingering thirty miserable years of degradation and contempt. His sons now live in Canada, and are said to be wealthy.—*Norfolk Beacon.*

## ACCOUNT OF NEW DISCOVERIES.

Made by Captain J. Haddington, in the North Polar Sea.

In the month of April last, the Royal Society of London held a meeting with a view to further the researches made by Captain Parry, and to ascertain to a greater extent the state of the polar regions. Hitherto their efforts had been rendered abortive by the obstruction of the ice; but the meeting came to the conclusion that one more effort should be made, and if that failed the project should be abandoned entirely. Accordingly they passed a vote that £20,000 should be raised for this object, and that a vessel should be fitted up on a new plan, and the command given to Capt. Jas. Haddington, an experienced navigator, who had long been engaged in successful whaling and sealing voyages. The ship was built of the most substantial materials, copper sheathed, and completely enclosed in a strong net work of iron, to serve as a defence against the wearing of the concussion of the ice; she was likewise provided with two steam engines, one for propelling her as occasion might require, and the other for working a set of saws, so adjusted as to move with astonishing force and rapidity, and to be capable of clearing away the ice, without materially obstructing the progress of the vessel. She was called the *Falmouth*, and a more durable ship was never launched.

Captain Haddington set sail from Falmouth on the 1st of May last, with a crew of 180 men, all hardy and experienced hands, who had been employed in several voyages to the northern sea. Every man was furnished with four thicknesses of stout flannel to serve as underdress, a fur jacket and overcoat, cap, mittens, and neck tippet. In the ship's cabin were eight furnaces for the purpose of burning sea coal. Accompanying the expedition were Dr. Wm. Bently, F. R. S. Mr. John Goldsbury, A. M., of Oxford University, and several other scientific gentlemen of high attainments in geology and natural history. The *Falmouth* arrived on the Southern coast of Greenland on the 30th of June, without having met with any unusual occurrences, all the hands being in good health and fine spirits. They stopped a short time to refit, some of the hands in the mean time amusing themselves with catching seals, and shooting bears. The weather, however, becoming more intensely cold, they began to be more reluctant to venture abroad, and Capt. Haddington not wishing to delay the voyage, set sail again in a north by west direction. He was now compelled to make use of the clearing engines, and found it to answer a very good purpose. In two or three instances the ship came very near being foundered by the icebergs, several of which had accumulated to the height of 800 feet. He however escaped by passing rapidly between them. The intense brilliancy of the northern light enabled him to prosecute his plans, and although the thermometer stood below the freezing point, yet such was the clearness and serenity of the weather, that they as yet experienced no very sensible inconvenience. Owing to the obstructions of the ice, their progress was greatly re-

tarded, being enabled to make a headway of only about forty miles in 24 hours, sometimes getting into an open sea, and at others being impeded by ice. The men became rather averse to staying long upon the deck in consequence of the increasing cold, and Capt. Haddington found it necessary to change hands at short intervals during the remainder of the voyage. He reached the northern extremity of Greenland on the 1st of August. Here the cold was so intense the spirits froze in the cabin, and the men were subject to bleeding at the nose and nose. The weather moderating, he determined to persevere and succeeded with the utmost difficulty in gaining 300 miles farther than had ever yet been explored.

On the 12th of August, Capt. Haddington reached an island lying between six and eight degrees north latitude, and almost entirely hemmed in with immense barriers of ice, there being only a narrow opening at its extreme south western cape. From observations made with the telescope, Dr. Bently supposed the island to be about a hundred miles in length and seventy in width, and to have reached within six degrees of the north pole. It was inhabited near the cape by a few people who resembled the Greenlanders, being rather shorter in stature and more fleshy. They lived upon seals and white bears, and dwelt under ground.—The summer here was very short, there being only twelve days in which vegetation could grow. The natives carried hunting implements, such as bows and spears made of whalebone which they used with great dexterity. They were, however, intolerably stupid, and seldom crept out of their burrows except when hunger compelled them.—The coast was bleak and rocky, and such was the power of the frost, that the rocks lay scattered in broken fragments, and the noise produced by their constant explosion, resembled the alternate firing of a battery of cannon. Dr. Bently found them to be principally green stone, trap, and basaltic. They discovered a mountain within twenty miles of this bleak coast, which they called Mount Notus. Its altitude was about 3000 feet, and was ascertained to be volcanic. The island was called Haddington, in honor of this persevering navigator; and the Cape was named by Dr. Bently Cape Norland. The only vegetable productions discovered were a few stunted firs, and a species of moss, lichen, and laurel. A bird resembling the wild goose was occasionally seen, and a quadruped like the fox, except that its fur was three times as long, and thick like swan's down, having the fineness and whiteness of the purest ermine. White bears were very frequent.

Capt. Haddington, not deeming it advisable to remain long in this high and dangerous latitude, pursued his course homeward as speedily as possible, and arrived at Falmouth on the 1st of October, having obtained a proximity of five degrees nearer the pole than any navigator had ever before dared the boldness to reach, not excepting even Capt. Parry. Both Dr. Bently and Mr. Goldsbury made calculations with such accuracy as to be perfectly satisfied that there could be no opening at the pole, but that beyond that island there was one vast bed of ice, and a frozen basin surrounding the pole where the sun is never seen, its rays being intercepted by the mountains, which are constantly forming by the accumulation of snows that never thaw and are frozen into marble.

FIGS AND RAISINS.—Come take a trip with me to the Levant, and peep into Smyrna, during the month of September? Every merchant in that place is then busily engaged, from sunrise until sunset, in purchasing figs and raisins, and having them hastily packed, in drums and barrels of all dimensions, ready to be instantly shipped on board one or other of the numerous fast sailing steamers, which, at that season of the year, lie at anchor off that beautiful little town, and not a moment be lost in having them expeditiously conveyed to England. For the information of those who have not had the opportunity of visiting the Levant during the fruit season, I may observe, that the figs are brought to the Smyrna market on the backs of camels, from Silian, an island distant, distant about seven days' ride; and long before daylight, upwards of a dozen of these useful animals are daily to be seen entering the town in one long train, all loaded with figs and raisins each camel bearing two sacks, weighing together about four hundred weight. The sacks are then deposited in the bazaar, and, as soon as daylight appears, the Frank or European merchants flock to the mart and make their purchases. By seven o'clock the market is over—each purchaser marks his particular sacks, after which they are conveyed to the private magazines of the several merchants, there to be washed, assorted, packed, marked, and afterwards shipped; and such are the extraordinary exertions of our countrymen to send off the first fruit vessel for the two great marts in England, viz. London and Liverpool, that, in the short space of four days after the first figs had appeared in the market, this present season, an active British merchant had actually loaded a steamer, of 140 tons, with the prodigious number of 40,000 drums! Away they scud the little fleet; and few persons, who have not witnessed it, can imagine to what excess a captain will carry sail in order to be the first to reach England. Not a breath of wind escapes him; nor will he, except in some extreme cases, permit a stitch of canvas to be taken in, even during a gale. He is indeed stimulated to extraordinary exertions by the gratuity offered, to the first vessel that arrives in the English port; and, in many cases, it secures an additional rate of freightage to his owners.—*Athenaeum.*

SEEKING IN THE DARK.—It is recorded of the Emperor Tiberius, that he could see in the dark; and Mr. Le Cat informs us that there was at Parma, a young woman who could see at midnight as well as at noon. Persons shut up in dark prisons soon learn to distinguish the minutest objects, the absence of the stimulus of light causing an expansion of the pupil of the eye. In the *Journal des Savans* for 1877, we find the case of a young man who had one of his eyes struck by a lute string rebounding when it broke from being screwed too intensely. The eye inflamed, and the patient found to his astonishment, that with his disorder he had acquired the power of seeing in the dark, so as to be able to read. He could only see in the dark with the inflamed eye, and not with the other.—*American Citizen.*

QUICK WORK.—Mr. Acton Civil yesterday occupied his new fire story store just erected on the corner of Old Slip and South street. This is the third store which Mr. Civil has occupied on the same spot within the space of eleven months.—*N. Y. Jour. Com.*

## THE OBSERVER.

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\*. All communications relative to this paper, must be directed to the Rev. M. T. C. Wise, Gambier, Knox Co. Ohio.

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